THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

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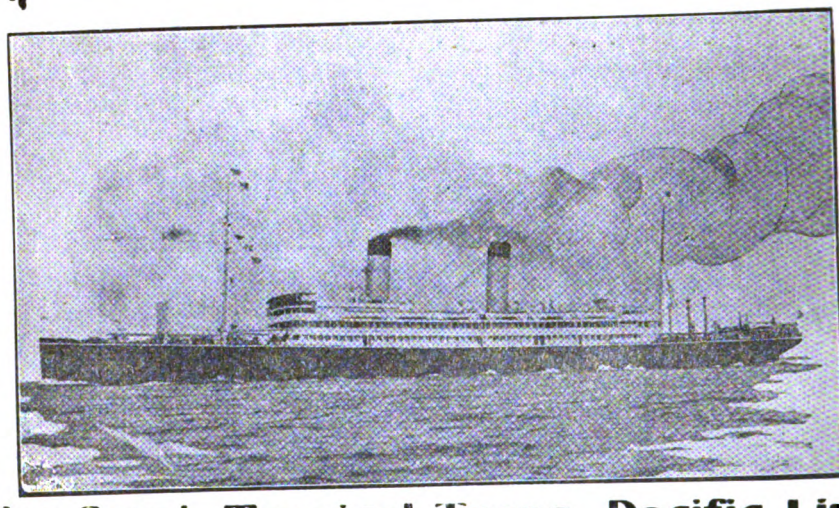

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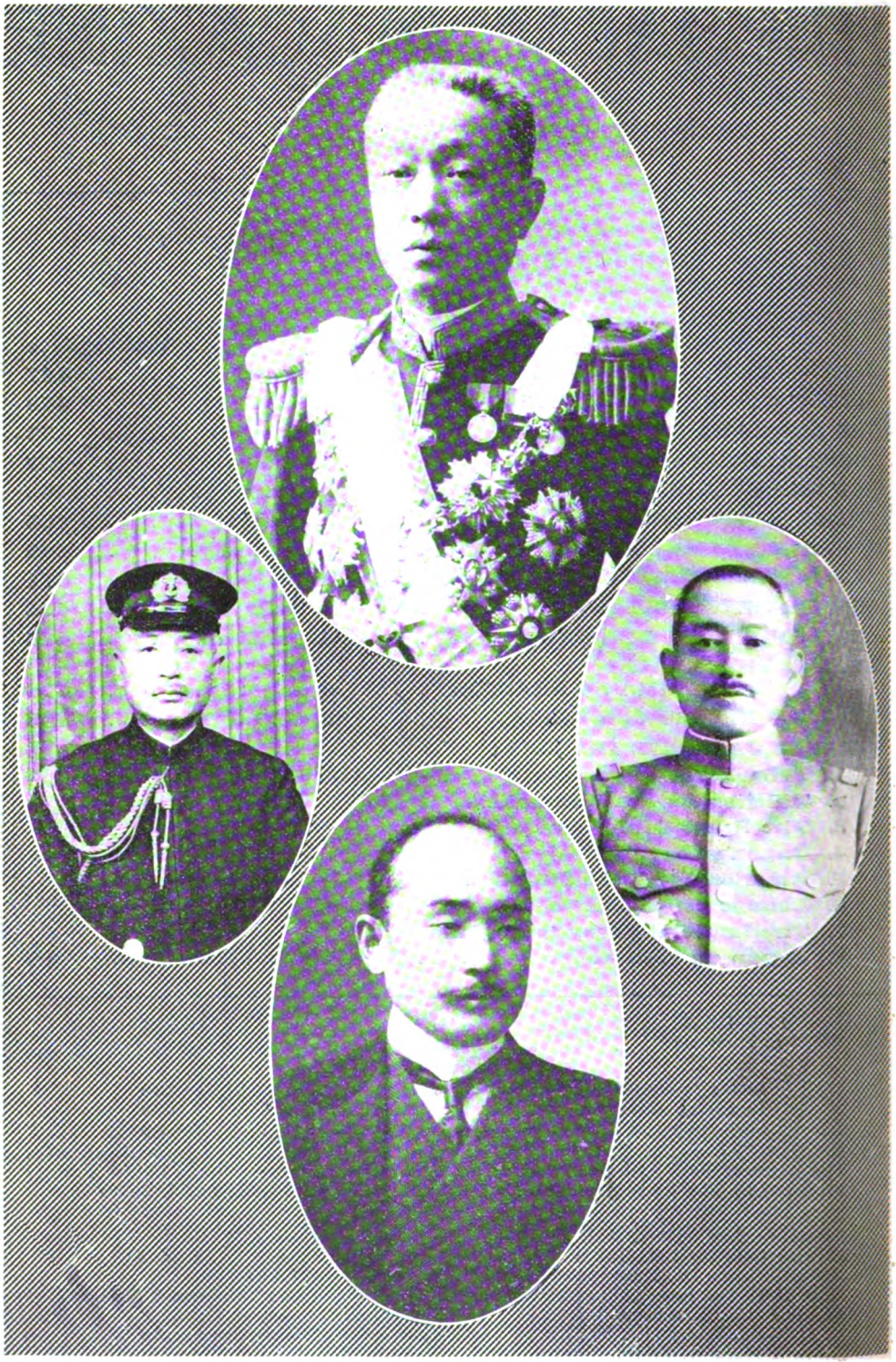

MARQUIS SAIONJI

ADMIRAL TAKESHITA

LIEUTENANT-GENERAL NARA

BARON MAKINO

JAPAN'S DELEGATES TO THE EUROPEAN PEACE CONFERENCE

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THE JAPAN MAGAZINE

VOLUME NINE · JANUARY, 1919 NUMBER NINE

JAPAN AT THE PEACE CONFERENCE

By T. MATSUNO

AS the war, now happily brought to a close, was to Europe, and even to the world, one of the greatest events of history, so the peace conference that is to determine the material and moral fruits of the war will prove to Japan an event of surpassing significance. Ever since the announcement of an armistice, and even long before that, the question of who should represent Japan at the peace conference has been eagerly discussed both in public and private. Newspapers and magazines have been collecting and presenting the views of various political leaders and publicists and making suggestions as to the candidates for this honour. The question seems to have been rather a difficult one to settle. Some wanted Admiral Yamamoto, once Premier, as Japan's Peace Envoy; while a still larger number desired to have Viscount Kato appointed, since he is a statesman quite familiar with European diplomacy. It was hardly to be expected, however, that the leader of the Opposition should be thus honoured. There was a rumour that Viscount Uchida, the present Minister of Foreign Affairs, would receive the appointment. But without the least indication as to who should be selected the Government announced that its choice was Marquis Saionji.

Marquis Saionji, although in indifferent health, accepted his appointment as Japan's envoy to the peace conference, and Baron Makino, formerly Minister of Foreign Affairs, was appointed vice-chief of the peace delegation, with Baron Chinda, Japanese Ambassador to Great Britain, and Mr. K. Matsui, Ambassador in Paris, as assistants. The appointment was received everywhere with warm approval, as Marquis Saionji is one of the most popular of the Elder Statesmen and a good representative of all classes. The honour comes to him as a fitting recognition of the inestimable services he has rendered to the nation in the past, and will form an appropriate setting for his promotion in old age to the rank of prince. Though over seventy years of age, the Marquis is still active and keenly interested in all national affairs.

There is no doubt that Japan's chief envoy to the peace conference is one of the most prominent figures in national politics and statesmanship. He therefore will appropriately take his place among the distinguished colleagues that will surround the council table of the conference. The questions which Japan is to bring before the conference are said to be of supreme importance to Japan as well as to the other Allies. Just what these questions are no one yet knows, notwithstanding the guesses of the Amer-

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JAPAN AT THE PEACE CONFERENCE

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There is no doubt that Japan's chief concern at the peace conference is one of those questions [illegible] with international [illegible] and sentiments. It therefore will [illegible] to take no part among the distinguished colleagues that will surround the council table of the conference. The question which Japan is [illegible] to the consideration is said to be of such [illegible] importance to Japan as well as to the other Allies. Just what these questions are no one yet knows, notwithstanding the guesses of the Amer-

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ican press. There can be no doubt, however, that one principle Japan will seek to have accepted and practically acted up to is that of racial equality and the removal of all forms of race prejudice. If the war was for justice and humanity, it will certainly fail in this object if the peace conference does not eliminate the evil of race prejudice. Living examples of and accessories in international affairs. Marquis Saionji is in regarded as a man who can present this a peer of Japan's equals in the most favourable way. It may be that the distinguished envoy will have to return disappointed; but if so, he will certainly be more disappointed than the fellow countrymen. It is not practically the rule of Japanese envoys to lose popularity by failing to obtain in negotiations as much as the people expect. It was the case with Prince Ito in the peace conference after the war with China, and with Marquis Komura after the Portsmouth Peace Conference, and it may be so with the present envoy. The Japanese are not elated in the midst of victory and are too proud to grumble or complain, and so they often lose what more ethnic might secure. While a Japan so envoy is thus rather too reticent in regard to the rights of his country, the people behind him are morally too numerous to be in their demands; and consequently no one will consent to become an envoy of Japan at a peace conference except a man fully prepared to sacrifice himself in the case of duty. No one in Japan has any doubt that the present envoy is proceeding to Europe with an unshaken determination to lay him self on the altar of patriotic expectations if necessary. Hitherto the Marquis has been looked upon as a man of mild and moderate disposition; but he accepted the duty now imposed upon him as every Japanese that he is nothing loss than a hero.

Of course Marquis Saionji has always been a patriot of the best type as well as a statesman of exemplary principles and evident ability. He displayed signs of political and executive genius even from the days of his youth. Belonging to one of the oldest and best families he ripened early, and at the age of seventeen was in command of a military expedition during the Restoration days. On the close of civil strife he proceeded to France for further study, and was in Paris a young man on familiar terms with Mr. Clemenceau, now at the head of statesmanship in France. Indeed the Marquis is to Japan much the same as what Mr. Clemenceau is to France. On his return home the young patriot showed that France had deeply imbued him with democratic principles and he advocated the sovereignty of the people within a very short time after the establishment of more popular government. The case of a noble attaching the nobles had never before been seen in Japanese history. Later he was appointed Japanese Minister to China. He was wont to have an interesting incident in connection with the ex-Kaiser. While the Marquis was in Berlin, the buildings of the Japanese Imperial Diet were burnt down; and the Kaiser remarked to Marquis Saionji that perhaps it was the will of Heaven that Japan should not establish constitutional government, as it did not suit Japan. The young Japanese minister treated the remark of the Kaiser with the attention it deserved and replied that the incident might be viewed otherwise, as the buildings of the Imperial Palace had been erected under the direction of a German architect which may have been resented by the gods of Japan. After this remark the Kaiser remained silent.

It is to be regretted that an envoy representing Japan in the capacity of one having such views should be expected by the nation to secure more than he himself expects, but as has already been suggested, it is invariably so in Japan. Not only were the masses dissatisfied with the results of the Portsmouth Conference but even the cabinet was compelled to resign, and the returning envoy was attacked by the mob and had difficulty in escaping with his life. Thus while the upper classes and all the more intelligent of the population were satisfied that the envoy had done the best he could, the common people were convinced that Japan had been humiliated by the terms of the Conference and this they did not propose

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ican press. There can be no doubt, however, that one principle Japan will seek to have accepted and practically acted upon is that of racial equality and the removal of all forms of race prejudice. If the war was for justice and humanity, it will certainly fail in this object if the peace conference does not eliminate the evil of race prejudice being recognised and acquiesced in international affairs. Marquis Saionji is in regarded as a man who can present this aspect of Japan's desire in the most favourable way. It may be that the distinguished envoy will have to return disappointed: but if so, he will scarcely be more disappointed than his fellow countrymen. It is unfortunately the fate of Japanese envoys to lose popularity by failing to obtain in negotiations as much as the people expect. It was the case with Prince Ito in the peace conference after the war with China, and with Marquis Komura after the Portsmouth Peace Conference, and it may be so with the present envoy. The Japanese are not skilled in the wiles of diplomacy and are too proud to grumble or complain, and so they often lose what more cheek might secure. While a Japanese envoy is thus rather too reticent in regard to the rights of his country, the people behind him are usually too unreasonable in their demands; and consequently no one will consent to become an envoy of Japan at a peace conference except a man fully prepared to sacrifice himself in the cause of duty. No one in Japan has any doubt that the present envoy is proceeding to Europe with an unshaken determination to lay himself on the altar of public reprehension if necessary. Hitherto the Marquis has been looked upon as a man of mild and indeterminate disposition; but his acceptance of the duty now imposed upon him convinces every Japanese that he is nothing less than a hero.

Of course Marquis Saionji has always been a patriot of the best type as well as a statesman of exemplary principles and efficient achievements. He displayed signs of political and executive genius even from the days of his youth. Belonging to one of the oldest and best families he ripened early, and at the age of seventeen was in command of a military expedition during the Restoration days. On the close of civil strife he proceeded to France for further study, and was in Paris a young man on familiar terms with Mr. Clemenceau, now at the head of statesmanship in France. Indeed the Marquis is to Japan much the same as what M. Clemenceau is to France. On his return home the young patriot showed that Europe had deeply imbued him with democratic principles and he alarmed the aristocracy of his country by writing vigorous articles in the press in promotion of more popular government. The case of a noble attacking the nobles had never before been seen in Japanese history. Later he was appointed Japanese Minister to Berlin. He was wont to relate an interesting incident in connection with the ex-Kaiser. While the Marquis was in Berlin, the buildings of the Japanese Imperial Diet were burnt down; and the Kaiser remarked to Marquis Saionji that perhaps it was the will of Heaven that Japan should not establish constitutional government, as it did not suit Japan. The young Japanese minister treated the remark of the Kaiser with the attention it deserved and replied that the incident might be viewed otherwise, as the buildings of the Imperial Diet had been erected under the direction of a German architect which may have been resented by the gods of Japan. After this remark the Kaiser remained silent.

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to acquiesce in calmly. Nor was the multitude easily appeased. For more than a month the agitation went on, at times reaching a menacing degree of violence, street cars being attacked and buildings burnt. In the riots more than 2,000 perons were injured and some killed, the police suffering most.

It is significant that in spite of the powerful opposition to the treaty of Portsmouth Marquis Saionji was one of those most fearlessly espousing it. Despite the fact that he was leader of the Opposition at the time he defended the cabinet and the envoy and faced the wrath of the party of which he was a member. In his public speech he even went so far as to congratulate the Katsura cabinet on the success of the war and the results of its mission. This was a lesson in patriotism to partizans that the nation has never forgotten. It is not at all surprising, that the Government should have most confidence in a man of this temper. In Marquis Saionji Japan is sure of a Japanese who will fearlessly present her claims and as fearlessly stand by them.

Marquis Saionji is descended from one of the old court families of Kyoto. In the days of old Japan the Saionjis had charge of the Court music, and were distinguished for *biwa* playing. The present Marquis is a master of the instrument. He has played before the Imperial family by request. Once when the Marquis played exquisitely before the late Empress Dowager he was complimented on his skill, and he apologized that he had not devoted to such music the attention that was in keeping with his family history; when the Empress replied that one could hardly be expected to be expert in two such difficult accomplishments as music and statesmanship.

A remarkable rule of the Saionji family is that the head of the house never marries; and consequently the Marquis has always had to live in single blessedness. Evidently the Marquis does not quite approve of perpetuating this unnatural custom beyond his own time, however, for he has allowed his adopted son to marry, this gentleman having been the younger brother of Prince Mori. Marquis Saionji was an intimate colleague of the late Prince Ito, and he still regards Ito as his tutor. Prince Ito was accustomed to say of Marquis Saionji that he boasted three English prefixes all pronounced *in*, *in*telligence, *in*difference, *in*dolence!

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THE FUTURE OF THE HARA CABINET

By S. FUJII

THE Hara Ministry, being the first party cabinet in Japan, attracted a great deal of attention both at home and abroad. The nature of its tenure and the reforms it will introduce are questions of the first importance. It has therefore aroused considerable anxiety and curiosity in political circles as to what attitude the Diet will adopt towards the cabinet and how long the latter will be able to remain in office. To answer these questions with any degree of accuracy would require a considerable knowledge of the working of Japanese politics.

There is no doubt that the people of Japan are looking forward with great interest to the achievements of the first party cabinet. There is also a special desire that the new cabinet will be able to establish some democratic precedents and make itself in some degree in accordance with the popular will. If the cabinet succeeds democracy will have a chance; if it fails then bureaucracy may be revived. The fate of democratic government in Japan, therefore, hangs in the balance. This strong desire for success on the part of party ministry is shared even by the Kenseikai, or Opposition party. For in the event of the Seiyukai party having to resign it will be expected to act constitutionally and recommend the leader of the opposition as the new premier. In the future there may be no compromise with bureaucracy as in the past. As any failure of the present party cabinet will tend to impair the prospects of party politics in future, it is not likely the opposition will be very strong on the part of the Kenseikai, whose own future is thus wrapped up with the political outcome of the situation. The prospects of the cabinet are therefore looked upon as rosy with a long life before it. As to this, however, I may offer a few remarks.

It seems to me there are four reasons, at least, why the Hara cabinet cannot be expected to hold out for very long. In the first place it has to face and overcome a powerful opposition on the part of two Houses of Peers. Then there are possibilities of dissension within the Seiyukai party itself, especially over such questions as the increasing of armaments and the Budget appropriation. Dependent dissension may easily lead to a cabinet.

As to the opposition of the Upper House it is always rather difficult for a cabinet to cope with it. The Terauchi Ministry, which through the influence of the Seiyukai commanded a majority in the Diet, nevertheless had much difficulty with the Upper Chamber. In Japan the system represented by the Upper House is quite different from that prevailing in other constitutional countries. In discussing the Budget, for instance, the House of Lords has as much of a voice in rejecting a question as has the Lower House. Thus a financial measure can be rejected by the Upper House in defiance of the Lower House's. On one occasion the House of Peers overthrew a cabinet by rejecting the Budget. This is an interesting feature of the Japanese constitution.

It follows, therefore, that any cabinet taking the position of the Upper House is by no means bound to meet with a hostile opposition in the Lower House. No party alliances in the Lower House can save a ministry from the results of opposition in the Upper House. The

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FUTURE OF THE HARA CABINET

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THE Hara Ministry, being the first party cabinet in Japan, is attracting a great deal of attention both at home and abroad. The nature of its administration and the reforms it will introduce are questions on the lips of everyone. Will the administration display any new features worthy of notice? What efforts will the cabinet make to accomplish what the bureaucrats have failed in? To answer these questions with any degree of accuracy would require a considerable inside knowledge of the working of Japanese politics.

There is no doubt that the people of Japan are looking forward with great interest to the achievements of the first party cabinet. There is abroad a special desire that the new cabinet will be able to establish some democratic precedents and make itself in some degree an expression of the popular will. If the cabinet succeeds democracy will have a chance; if it fails then bureaucracy may be revived. The fate of democratic government in Japan, therefore, hangs in the balance. This strong desire for success on the part of party ministry is shared even by the Kenseikai, or Opposition party. For in the event of the Seiyukai party having to resign it will be expected to act constitutionally and recommend the leader of the opposition as the new premier. In the future there must be no compromise with bureaucracy as in the past. As any failure of the present party cabinet will tend to imperil the prospects of party politics in future, it is not likely the opposition will be very strong on the part of the Kenseikai, whose own future is thus wrapped up with the practical outcome of the situation. The prospects of the new cabinet are therefore looked upon as rosy with a long life before it. As to this, however, I myself entertain some doubts.

It seems to me there are four reasons, at least, why the Hara cabinet cannot be expected to hold out for very long. In the first place it has to face and overcome a powerful antagonism on the part of the House of Peers. Then there are possibilities of dissension within the Seiyukai party itself, especially over such questions as the increasing of armaments and the Budget appropriations. Departmental dissensions are usually fatal to a cabinet.

As to the opposition of the Upper House it is always rather difficult for a cabinet to cope with it. The Terauchi Ministry, which through the influence of the Seiyukai commanded a majority in the Diet, nevertheless had much difficulty with the obstruction it met with on the part of the peers. In Japan the system represented by the Upper House is quite different from that prevailing in other constitutional countries. In discussing the Budget, for instance, the House of Peers has as much of a voice in determining a question as has the Lower House. Thus a financial measure can be rejected by the Upper House in defiance of the Lower House. On one occasion the House of Peers overthrew a cabinet by rejecting the Budget. This is an interesting feature of the Japanese constitution.

It follows, therefore, that any cabinet taking the opposition of the Upper House lightly is bound to meet rocks ahead. No party alliances in the Lower House can save a ministry from the results of opposition in the Upper House. The

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reason why the Saionji cabinet and the Katsura cabinet held out so long, was that they included some leading members of the Upper House and so won sympathy from that body. The Terauchi cabinet also had members of the Upper House among its members, but they did not represent the factions of the Upper House and so could not save the Ministry. Now the Hara cabinet is composed entirely of party politicians without regard to the Upper House. Of course some representatives of the Seiyukai are members of the House of Peers, while there are peers who are members of no political party, and yet support the Seiyukai. But the House of Peers is mostly composed of bureaucratic statesmen who cannot suffer a party cabinet. In fact the Upper House in Japan is like a fort garrisoned by bureaucrats.

The Japanese bureaucrat sorely dislikes the policy of consulting the popular will. Yet this is the policy which the Hara cabinet proposes to carry into practice. In order to organize opposition to the party cabinet effectively the bureaucratic members of the Upper House will probably try to work through Prince Yamagata as their leader. No doubt the cabinet will be tactful enough try to reach some measure of understanding with the most powerful leaders in the Upper House, such as the Kenkyu Club, the influence of which is very great. Should the new cabinet fail in enlisting the favour of the most powerful sections of the Upper House, or should it injure the feelings of the peers in any way, its fate would undoubtedly be sealed.

As to dissensions within the Seiyukai party itself, the danger may not be quite so great but it is none the less real. The members of the Seiyukai are mostly representatives of agricultural and land-owning classes: its constituencies are the rural part rather than the great cities, and its policy is based on agricultural rather on industrial or commerial considerations. The Seiyukai has always stood strongly for a protective tariff, especially on agricultural products. But as the high price of rice has led to a demand for abolition of duty on imported rice the Hara cabinet has yielded to the popular cry and consented to admit foreign rice duty free. The new cabinet has also agreed to reduce the volume of currency in order to reduce the high cost of living as much as possible, in compliance with popular opinion. Now this concession to pupular will, in a way not usually favoured by the agricultural classes, is somewhat contrary to the general policy of the Seiyukai, and some of the members may come out in opposition to it. Perhaps the new policy is only a temporary one to meet the abnormal conditions created by the war. But no doubt any policy lowering the prices of agricultural products will meet with little favour among the majority of Seiyukai supporters. The opposition may be quiescent for the present but it is sure to come out later. The agricultural classes are not likely to consent readily to lose the amount now enjoyed through duty on imported rice. They will regard it as a form of taxation on them as a class and rebel against the import.

Another section that is likely to join forces with the opposition of the agricultural members is represented by those who demand an extension of railway services, especially the building of new lines, which have not yet received official approval. They also want improvement of harbours in their respective districts. If the cabinet fails to satisfy all these dissentients it will have as precarious an existence as if it fails to meet the approval of the House of Peers.

A further difficult question is as to the expansion of armaments. Doubtless the Seiyukai has already reached some degree of understanding with the military party on this subject, for the Minister of War, Lieutenant General Tanaka, is an exponent of army expansion; but how to finance this military expansion will prove a hard question for the cabinet. It is admitted that the need of more railways, and better service as well as harbour improvements, is more pressing than a bigger army, as the Seiyukai has always advocated in concession to its main constituents. If depression follow peace the cabinet will have no alternative but to increase taxation to meet these outlays

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reason why the Saionji cabinet and the Hara cabinet held out so long was that they included some leading members of the Upper House and so won sympathy from that body. The Tanaka cabinet also had members of the Upper House among its members, but they did not represent the factions of the Upper House and so could not save the Ministry. Now the Hara cabinet is composed solely of party politicians without regard to the Upper House. Of course some representatives of the Seiyu-kai are members of the House of Peers, while there are peers who are members of the political party and yet support the Seiyukai. But the House of Peers is mostly composed of bureaucratic statesmen who cannot suffer a party cabinet. In fact the Upper House in Japan is like a fortress defended by bureaucrats.

The Japanese bureaucrat surely dislikes the policy of consulting the popular will. Yet this is the policy which the Hara cabinet proposes to carry into practice. In order to organize opposition to the party cabinet effectively the bureaucratic members of the Upper House will probably try to work through Prince Matsuga as their leader. No doubt the cabinet will be tactful enough try to reach some measure of understanding with the most powerful leaders in the Upper House, such as the Kenkyu Club, by assurance of which very great. Should the new cabinet fail in enlisting the support of the most powerful sections of the Upper House, or should it injure the feelings of the peers in any way, its fate would undoubtedly be sealed.

As to elections within the Seiyukai party itself, the danger may not be regarded as great, it is none the less real. The members of the Seiyukai are mostly representatives of agricultural and landowning classes; its constituencies are the rural part rather than the great cities, and its policies is based on agricultural rather on industrial or commercial considerations. The Seiyukai has always stood strongly for a protective tariff, especially on agricultural products. But as the high price of rice has led to a demand for abolition of duty on imported rice the Hara cabinet has yielded to the popular cry and consented to admit foreign rice duty free. The new cabinet has also agreed to reduce the volume of currency in order to reduce the high cost of living as much as possible, in conformance with popular opinion. Now this concession to popular will, in a way not usually favored by the agricultural classes, is somewhat contrary to the general policy of the Seiyukai, and some of the members may come out in opposition to it. Perhaps the new policy is only a temporary one to meet the abnormal conditions created by the war. But no doubt any policy favorable the prices of agricultural products will meet with little favour among the majority of Seiyukai supporters. The opposition may be quieted for the present but it is sure to come out later. The agricultural classes are not likely to consent readily to lose the amount now enjoyed through duty on imported rice. They will regard it as a form of taxation on them as a class and rebel against the impost.

Another section that is likely to join forces with the opposition of the agricultural classes is represented by those who demand an extension of railway services, especially the building of new lines, which have not yet received official approval. They also want improvement of harbours in their respective districts. If the cabinet fails to satisfy all these sentiments it will have no guarantee as to its existence as it fails to meet the approval of the House of Peers.

A third difficult question is as to the expansion of armaments. Doubtless the Seiyukai has the duty to lead some degree of co-operation with the military party on this subject, for the Minister of War, Lieutenant General Tanaka, is an exponent of army expansion; but how to balance the military expansion will prove a hard question for the cabinet. It is admitted that the need of more railways and better service as well as harbour improvements, is more pressing than a bigger army, as the Seiyukai has always advocated in connection to its main constituents. If expansion relieves pressure the cabinet will have no alternative but to increase taxation to meet these outlays

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If there is yet not money enough some of the Government's enterprises will have to be postponed or carried out more gradually; and the fate of the ministry depends largely on what decision it will make in regard to such questions.

Diplomatic questions are always sore points in the amicable working of a Japanese cabinet. Such questions as Japan's interests in China and Siberia, as well as good relations with foreign countries generally; to say nothing of questions that will come up for consideration at the peace conference, including the disposal of Tsingtau and the South Sea Islands, all tend to create want of harmony in a cabinet. If the national pride of Japan should be deemed injured as a result of the deliberations of the peace conference, the Hara cabinet would be held responsible and have to give way before the enraged excitement of the people, as was the case with the cabinet after the war with Russia.

Should the cabinet collapse on account of one or more of the questions suggested above what will be the outcome? What will come after? It is hoped that by the time the Hara cabinet ends office the political parties of the nation will be so well organized that there will be no difficulty in finding a successor. The Kenseikai will probably represent the commercial and industrial classes, while Seiyukai will stand for the agricultural and labor party, if they can but define their platforms clearly. There are reasons to believe that ere long a new political party will appear, representing the more intellectual classes and standing for moral and social progress and amelioration. If the amendments to the election law now proposed are carried, and Japan enjoys an extension of the suffrage, it is probable that the Seiyukai will lose in power; for the young men now in commercial and industrial circles would exercise a marked influence on the vote. Any extension of the franchise would effect the commercial and industrial circles of the country more than the rural sections. For this reason it is not probable that the present cabinet will attempt any revision of the election law. This will give to much discussion and possibly the rise of a new political party looking toward universal suffrage. In any reorganization of political parties it is likely that Viscount Kato will stand for the commercial and industrial interests and Mr. Hara for the agricultural interests, while the intellectuals will probably be led by Baron Goto, as the most learned of the bureaucrats. In Japan's political future, therefore, these three men have to be reckoned with; Kato, Hara and Goto; each standing for something very distinct and vital in the life of the nation.

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THE ARAKAWA

By HARUKICHI YAMADA

IN Japan, the land of rivers and waterfalls, the same stream may be known by different names in the various provinces or districts through which it flows. This fact bears witness to the isolated and provincial character of old Japan, though the custom applied even to city streets, a thoroughfare often having one name at the beginning, another midway and a third name near the terminus. The largest river in the vicinity of Tokyo, which penetrates one portion of the city, is known as the Sumidagawa, and bears this name up the district called Ohashi, Senju, after which it is called the Arakawa. The Sumidagawa portion of the stream is slow and not very deep, but it is an important water highway, and along its banks the cherry trees bloom in season as richly as elsewhere, with many a famous teahouse to afford an evening's pleasure.

The Arakawa takes its rise about seventy-five miles inland in the highlands of Mount Shinnosawa, which attains an elevation of about 11,000 feet. It is the highest of the ranges in the Chichibu mountains in the province of Musashi. While the Sumidagawa portion of the stream flows through one of the most densely populated regions of Japan, the Arakawa traverses a lonely and mountainous region. The Chichibu mountains take their name from the word "chichi" which means milk, the district being famous for maiden-hair trees, often called the milk-tree. Some say, however, that the name takes its origin from the fact that mountains have a great many stalactite grottoes, the carbonate of lime being known as milk-stone. Probably this is the correct explanation.

The stalactite caves already alluded to form one of the most interesting features of the upper reaches of the Arakawa. Those in the region of Hashidate Kanzeon are the most interesting. This mountain, known as Mukoyama, is over 4,300 feet high and looks like one huge block of granite, towering aloft above the surrounding ridges which look like great waves surging at its base. On the summit of the peak is a shrine; and all along the precipices are weird caves, some of which are quite deep, requiring the use of a light to enter them. Some of the stalactites assume curious natural formations resembling human figures, which the priests of the shrines use as a foundation for tales and legends by which to render faith more impressive. In old times there was a copper mine here. And the horses of the district were so famous that they were selected as gifts to the Imperial Court. Here also was the stronghold of the famous warrior Hatakeyama Shigetada, a general of the Genji clan.

As the Arakawa leaves the higher ravines of the Chichibu range and begins to descend, it is joined by the river Nakatsu near the village of Ofuchi and then passes on through the district of Osato running to the north-east. In this region there are some prehistoric remains, where old tombs have been discovered as well as swords, neck ornaments and arrow heads. Subsequently the stream turns toward the south-east and is joined by the river Iruma on the border of Kita-adachi in the Hiki districts. Not very far from there it reaches the district where its name changes to the Sumidagawa.

Along the upper reaches of the Arakawa, of course, navigation is impossible, as the current is rapid and the descent rather steep and broken; but at Kawagoye the stream reaches a more even level and speed, and is, therefore,

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THE ARAKAWA

By HAJIRUICHI YAMADA

IN Japan, the land of rivers and waterfalls, the name of no stream may be known by distinct names in the various provinces or districts through which it flows. This fact bears witness to the isolated and provincial character of old Japan, though the custom applied even to city streets, a thoroughfare often having one name at the beginning, another midway and a third near the terminus. The Arakawa river in the vicinity of Tokyo, which practically one portion of the city, is known as the Sumidagawa, and bears this name up the district called Obashi, or Ferry, after which it is called the Arakawa. The Sumidagawa portion of the stream is very slow and not very deep, but it is an important waterway, and along its banks the cherry trees bloom in season as richly as elsewhere, with many a poem as tribute to afford an evening's pleasure.

The Arakawa takes its rise about seventy-five miles inland in the high lands of Mount Shirasawa, which attains an elevation of about 11,000 feet. It is the highest of the ranges in the Chichibu mountains in the province of Musashi. While the Sumidagawa portion of the stream flows through one of the most densely populated regions of Japan, the Arakawa traverses a lonely and mountainous region. The Chichibu mountains take their name from the word "chichi," which means milk, the district being famous for its milk-hair trees, often called the milk-tree. Some say, however, that name takes its origin from the fact that mountains have a great many stalactite grottoes, the carbonate of lime being known as milk-stone. Probably this is the correct explanation.

The stalactite caves already alluded to form one of the most interesting features of the upper reaches of the Arakawa. The region in the vicinity of the caves are the most interesting. The mountains known as Shichi-yama, or Seven Peaks, high and lofty like one long line of pinnacles, towering aloft above the surrounding ridges which look like great waves surging at its base. On the summit of the peak is a shrine; and all along the precipices are weird caves, some of which are quite deep, requiring the use of a light to enter them. Some of the caverns assume curious natural formation, resembling human figures, which the people of the district use as a foundation for fables and legends by which to render their stories impressive. In old times there was a copper mine here, and the horses of the district were so heavily that they were valued as gifts to the Imperial Court. Even old, was the stronghold of the famous robber Ishikawa Shigeyasu, in a cavern at the foot of the cliff.

As the Arakawa leaves the higher ravines of the Chichibu range and begins to descend, it is joined by the river Nakatsu near the village of Ogachi and then passes on through the district of Saito running to the northward. In this region there are some prehistoric remains, where old tombs have been discovered as well as swords, rock ornaments and arrow heads. Shortly the stream turns toward the south and is joined by the river Iwamoto at Iwadate. Again the river turns to the north, but for some time it receives the drainage of the mountains to the east, where it receives the drainage of the Shimada-gawa.

Along the upper reaches of the Arakawa, of course, navigation is impossible, as the current is rapid and the descent rather steep and broken, but lower down the stream reaches a more even level and speed, and is, therefore,

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used as a means of traffic with Tokyo. There are traces of how the steamer has changed its course at various times during the centuries of its existence. Formerly the river had its course more to the south of its present position, and it finally ran east of the mountain of Nakasendō until it finally joined the Tonegawa. There is a certain hill in the district known as the Akabane Yamato. Through this the river turned southward to the present site of Kawagoya, and proceeded by a broad and the plain east of Edo. In the year 1638 the Tokugawa authorities gave special attention to the river and it was then practically cut off from the south and turned into the present course.

As already indicated, the Arakawa has many tributaries in addition to the named, but by far the most important are the Tokorozawa and the Yokosekigawa; but there are several others of large or smaller proportions. Among the more important tributaries of the stream the Iruma and Yoshida are principally responsible for a great deal in reducing the scenery and improving and pictureque. Most of the villages in the Chichibu district are small and rather primitive. As the tributaries of the Arakawa and Yokoseki river at Kuroiwa are some considerably various regions in the way of forests. A little beyond the stands the town of Chichibu. The Chichibu district is practically composed of the villages. The chief products of the region are silk and lumber. Many of the banks of the Tokorozawa which rise also in Mount Myōjin, have some pleasant villas and cottages. In this section the peach tree thrives luxuriantly and the blossoms in spring are a sight never to be forgotten. The farmers in the district have much difficulty in saving their crops from wild boars and monkeys.

The site of the former stronghold of Hatakeyama at Fukaya is a spot of a historical kind of mind. Just across the stream from Yoshi opposite the old fortress. On a curve of the river stands the village of Kodaira, with its interesting shrine. The precipice known as Kogotama here is quite imposing, while the scenery all round is very interesting. To the south of Yoshi are the ruins of the Higuchi castle, where the river broadens to a small lake. The castle site is now occupied by the local school is now [illegible] with trees. During the period of [illegible] this castle was held by the lords of various [illegible] who were [illegible] by the Tokugawa [illegible]. The [illegible] of Hidetsuna Shimadzu, a retainer of Ieyasu, who afterwards went over to the latter's son, and with his aid in the [illegible] in 1590 the castle was abandoned.

After the battle was fought in battle between Hidetsuna Ashikaga Yoshitsuna had stopped an heir to continue the name of Hatakeyama. This lady was a niece of the shogun Shōtoku. Hatakeyama Shigeharu bravely resisted the [illegible] of the Ashikaga family. [illegible] is in the village of Kano-mura. At the village of Yoshimi stands a hill known as Sukeyo hill, which is probably a [illegible] of artificial times as a fortress, but [illegible] and stone heads have been found in the vicinity. A number of clay figures have also been discovered here.

[illegible] the left bank of the river is this village of Iruma, being related to the former Kumagaye Naozane. The two had a hot dispute and finally Kuge became a priest and the other removed to Tatebu. The town of Kumagaye is about two miles and a half from Kuge and has a population of some 3,000 people. It is here that Kumagaye Naozane lived, who built the Yakushi temple in which he lived as a priest. His tomb may still be seen in the precinct of the temple. Kumagaye is quite an important town, with a great deal of business and various government offices, schools and all that pertains to a prosperous community.

Further up the Arakawa river is joined by the Iruma and the village of Hirakata, which was an important center in ancient times as a recollecting place for Yodo. In the vicinity are numerous shell mounds.

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used as a means of traffic with Tokyo. There are traces of how the stream has changed its course at various times during the centuries of its existence. Formerly the river had its course north of where Kumagaye railway station now stands, and probably ran eastward of the uplands of the Nakasendo until finally it joined the Tonegawa. There is a stream still in this direction known as the Moto-Arakawa. Through time the river turned south of the present site of Kumagaye station and probably traversed the plain east of Kugē. In the year 1748 the Tokugawa authorities gave some attention to the river and the riparian work then carried out turned the stream south into the bed of the Ichino river in the Hiki district.

As already indicated the Arakawa has many tributaries; and in addition to those named, may be mentioned the Koarakawa and the Tokusadani; but there are several others of larger or smaller proportions. Along the upper reaches of the stream the banks are rocky and precipitous, some rising to a great height, rendering the scenery imposing and picturesque. Most of the villages in the Chichibu district are small and rather primitive. At the confluence of the Arakawa and Yokose river at Kurodani are some interesting ancient remains in the way of tombs. A little beyond this stands the town of Omiya. The Chichibu shrine is greatly venerated of the villagers. The chief products of the region are silk and hemp. Along the banks of the Urayama which rise also in Mount Muko, live some people whose houses are caves. In this section the peach tree thrives luxuriantly and the blossoms in spring are a sight never to be forgotten. The farmers of the district have much difficulty in saving their crogs here from wild boars and monkeys.

The site of the former stronghold of Hatakeyama at Fujitago is a sport of a historical turn of mind. Just across the stream lies Yorii opposite the old fortress. On a curve of the streams stands the village of Rokku, with an interesting shrine. The precipice known as Zogahana here is quite imposing, while the scenery all round is very interesting. To the south of Yorii are the ruins of Hachigata castle, where the river broadens to a small lake. The castle site is now mostly a rice field and where the great mansion of the lord stood is now grown up with forest. During the period of the civil wars this castle was held by the famous warrior Uyesugi Kenshin, who was finally defeated by Ota Dokan, the founder of Yedo castle. The fortress passed to Fujita Shigetoshi, a retainer of Uyesugi, who afterwards went over to the Hojo faction; and with the fall of the Hojo family in 1590 the castle was abandoned.

After Hatakeyama was killed in battle his wife married Ashikaga Yoshidzumi and appointed an heir to continue the name of Hatakeyama. This lady was the aunt of the shogun Sanetomo. Hatakeyama Kunikiyo bravely resisted the pretentions of the Ashikaga family. His tomb is in the village of same name. At the village of Yoshimi stands a hill known as helmet hill, which is probably a dolmen of ancient times, as armour, beads, swords and arrow heads have been found in the vicinity. A number of clay images have also been discovered here.

On the left side of the river is this village of Kugē where the great Kugē Naomitsu lived, being related to the famous Kumagaye Naozane. The two had a hot dispute and finally Kugē became a priest and the other removed to Tamba. The town of Kumagae is about two miles add a half from Kugē and has a population of some 30,000 people. It was here that Kumagaye Naozane lived, who built the Yukoku temple in which he lived as a priest. His tomb may still be seen in the precinct of the temple. Kumagae is quite an important town, with a great deal of business aud various government offices, schools and all that pertains to a prosperous community.

Where the Arakawa river is joined by the Iruma stands the village of Hirakata, which was an important center in ancient times as a rice-collecting place for Yedo. In the vicinity are numerous shell mounds.

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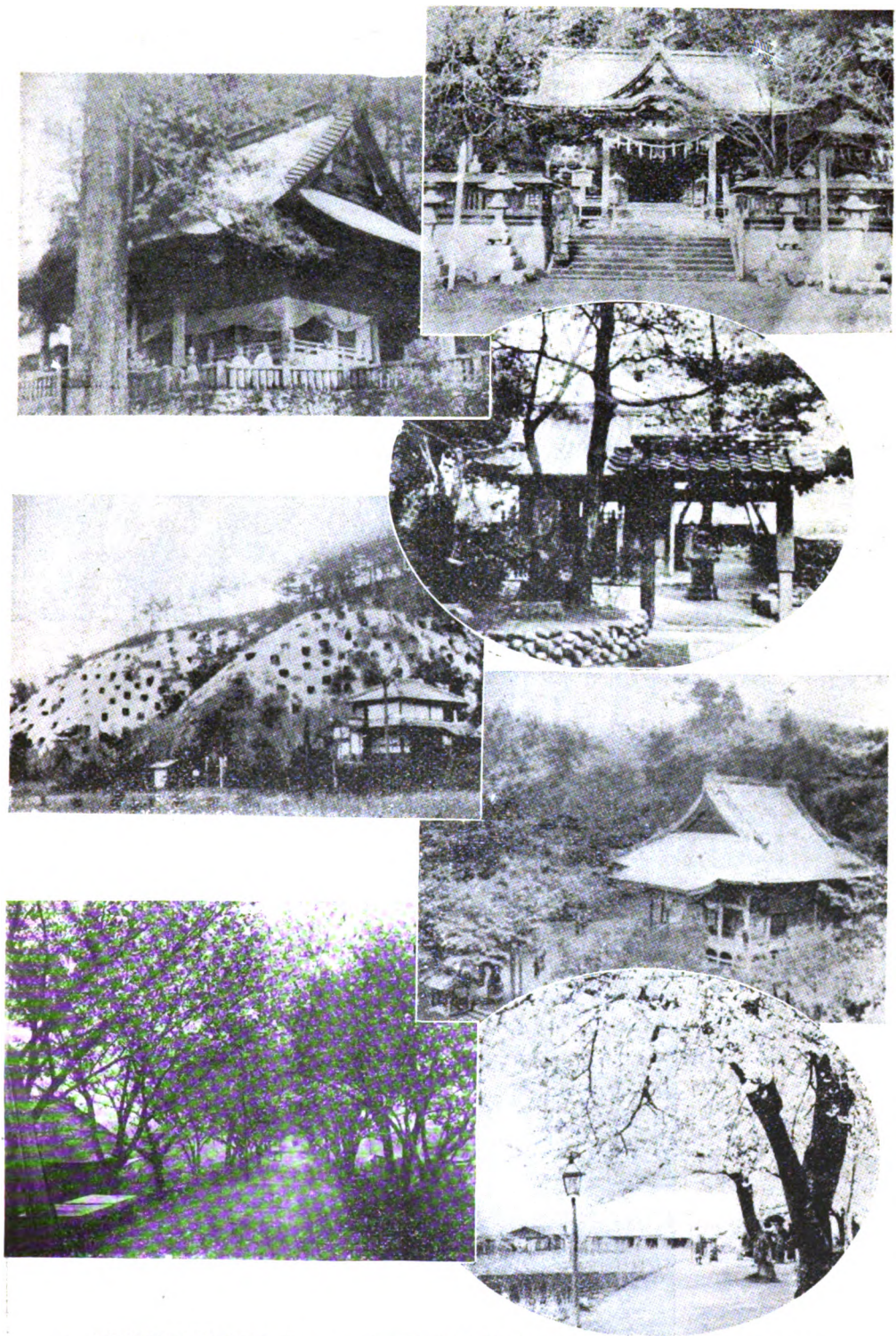

1. MITSUMINE SHRINE 2. CHICHIBU SHRINE 3. KUMAGAYE'S TOMB
4. CAVE DWELLINGS AT YOSHIMI 5. IWATONO KWANNON
6. ARAKAWA CHERRY AVENUE 7. CHERRY BLOSSOMS AT KUMAGAYE

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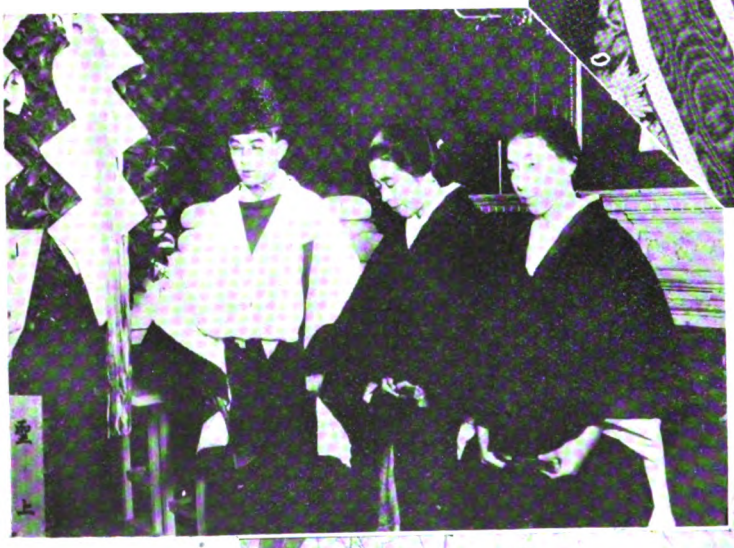

LATE COUNT HIJIKATA, HIS FAILY AND RESIDENCE

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COUNT HIJIKATA

By S. ONO

IN the recent death of Count Hisamoto Hijikata Japan has lost one of her most distinguished as well as one of her best loved nobles. As tutor to the present Emperor while Crown Prince, as well as acting in the capacity of Minister of the Imperial Household afterwards, the late nobleman occupied a place of conspicuous honour in his country. He was moreover one of the few nobles who have been extremely popular with all classes. After a long life of notable service to his country Count Hijikata fell a victim to Spanish influenza and passed away in Tokyo on the 4th of November at the age eighty-six.

In the declining days of the Tokugawa régime Count Hijikata was one of the leaders who advocated the Imperial Restoration; and when the signal was given for revolt against the *bakufu* he was one of the first to join the Imperial forces, leaving the shogun's capital with the other lords determined to strike for Imperial rule. He was indeed the last survivor of that gallant band of nobles who made up their minds to sacrifice themselves, their lands and estates for the Emperor.

The late Count was born in the province of Kochi in 1833 and belonged to a family that had served Lord Yamanouchi for several generations. As a youth he was earnestly interested in intellectual studies and made remarkable progress in classical learning, as well as in military art. It was in connection with his studies that as a young men he first came up to Yedo, the then capital of the shogun. For a master he had no less a personage than Ohashi Totsuan, one of the most distinguished savants of the time. About this time Commodore Perry paid his memorable visit to Japan and the air was alive with heated discussion on the empire's foreign relations. People were already beginning to take sides: some for the Shogun and others for the Court. Every person of any importance had to take a stand, either for seclusion or the opening of the country to foreign intercourse. It was not unnatural that young Hijikata should agree with his famous teacher in being an ardent support of the Imperial House at Kyoto. His idea of education was that it was a means for fixing personal principles and inculcating the courage to practice them. After completing his education in Yedo the young man returned to his native place of Tosa in 1860, being then about twenty-eight years old.

Commodore Perry had concluded his treaty with the shogun in 1854, and the English, Dutch and Russian envoys concluded similar agreements later. In 1857 Townsend Harris, the regularly appointed American envoy, arrived in Japan and presented his credentials to the shogun, and requested that the country be opened to foreign intercourse in accordance with the agreement entered into with Commodore Perry, three years before. The people, however, greatly, opposed the proposal to open the country to foreigners, and so the *bakufu* had to face strong opposition. The leader in this antiforeign movement was the prince of Mito, a relative of the shogun. Consequently Imperial approval had not been given to the treaty made with foreigners by the shogun. But when Ii Naosukë, afterwards known as Ii Kamon-no-kami, became prime minister, he affixed his signature to the treaty without Imperial sanction, promising to open for trade the following ports: Kanagawa, Niigata, Hyogo, Nagasaki and Hakodatë. Though the shogun had entered into treaties with America, England, Holland and Russia the Imperial Court at Kyo-

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COUNT HIJIKATA

By S. ONO

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to bed not approved of the action. When the Emperor positively refused to receive the foreign [illegible] the audience-day grew very small as of the most prudent samurai from all parts of the country began to flock to Kyoto to be ready for any change in the policy of the Imperial Court. The Tokugawa party was at a stand-still on all sides.

The climax arrived when a proclamation, which had already been accepted and published in the Emperor's name, was arbitrarily altered by Yoshinobu so as to proclaim, contrary to the Emperor's wishes, the policy of the Tokugawa party. Yoshinobu's action created the greatest excitement throughout the country, and Daimyos and Samurai from all parts of Japan began to assemble in Kyoto. The Emperor was in sympathy with the opposition party. The Shogun, Iemochi, was dead, and Yoshinobu was now the head of the Tokugawa party. Many of the Daimyos who supported the Emperor's party were also opposed to the Tokugawa party, and the Emperor's party was strengthened by the addition of these Daimyos. Among the Daimyos who joined the Emperor's party were Shimadzu Saburo, Daimyo of Satsuma, Yamanouchi Yodo, Daimyo of Tosa, Asano Nagaakira, Daimyo of Aki, Date Munenari, Daimyo of Uwajima, Matsudaira Shungaku, Daimyo of Echizen, Hosokawa Higo-no-kami, Daimyo of Higo, Ogasawara Nagamichi, Daimyo of Buzen, Nabeshima Naomasa, Daimyo of Hizen, Matsudaira Katamori, Daimyo of Aizu, Matsudaira Sadaaki, Daimyo of Kuwana, Matsudaira Tadaakira, Daimyo of Yamato Koriyama, Matsudaira Nobuakira, Daimyo of Takasaki, Matsudaira Nobuyuki, Daimyo of Shirakawa, Matsudaira Nobuaki, Daimyo of Nagaoka, Matsudaira Yoshitaka, Daimyo of Iwakidaira, Matsudaira Yoshinaga, Daimyo of Fukui, Matsudaira Yoshiakira, Daimyo of Yodo, Matsudaira Yoshiakira, Daimyo of Yodo, Matsudaira Yoshiakira, Daimyo of Yodo

to had not approved of the action. When the Emperor positively refused to sanction the foreign treaties the anti-foreign party grew violent. Numbers of the most patriotic samurai from all parts of the country began to flock into Kyoto to be ready for action in defending the policy of the Imperial Court. The Tokugawa government was open to attack on all sides.

The climax arrived when the premier, who had already been acccused of high-handed action in signing the foreign treaties, now arbitrarily selected an heir to the shogun without proper consultation, thus precipitating the pent-up hatred against him. Violent demonstrations increased and the premier censured the lords of Mito, Owari and Echizen for not suppressing them. The Court Nobles and Princes of the Blood were seen to be in sympathy with the opponents of the shogun. The shogun now arrested great numbers of samurai who opposed him, including the famous Yoshida Shoin and Hashimoto Sanai, and put them to death. The indignation was now so great that assassination began. Lord Yamanouchi, whom Hijikata served, was commanded to remain in confinement within his mansion. This so offended the young Hijikata that he resolved on the overthrow of the *bakufu*. One of the first to fall at the hand of the assassin was the premier, lord Ii Kamon-no-kami.

As the premier was passing through the Sakurada gate in Yedo he was attacked by the retainers of the Prince of Mito and quickly despatched. As many of the Tosa men favoured the shogunate young Hijikata had difficulty in gaining support for his plans, and so had to communicate with men of Satsuma who were strong imperialists. The men of Choshu were also opposed to the shogun. In order to bring about peace the shogun sought to secure an agreement between the Court nobles and the samurai on the one side and the Tokugawa régime on the other, to cement which the hand of Princess Kadzu-no-miya of the Imperial House, was sought in marriage for the young shogun. Prince Iwakura, who had, as premier, attempted to bring about this, was now regarded as a traitor and Ando, his right-hand man, narrowly escaped assassination.

Things were fast going from bad to worse, and the shogunate was daily losing power and influence. Young Hijikata took a leading part in bringing about the assassination of Yoshida, a senior official of the clan, and also some others, who were on the side of the shogun, which did much to strengthen the imperial cause in his own province. After this lord Yamanouchi went up to Kyoto to assist the Imperial forces, in coöperation with the lords of Satsuma and Choshu. In 1863 Hijikata was summoned to Kyoto by his daimyo, and there he became associated actively with the Court Nobles and others in bringing about the Imperial Restoration.

Owng to untoward circumstances young Hijikata, together with Prince Sanjo and six other Court nobles, had to retreat to Nagasaki where they underwent considerable hardship. During the battle between the forces of Choshu and those of the Shogun in 1861 Hijikata went wih Prince Sanjo to Daizaifu in Chikuzen. After the Meiji Restoration had been brought about Hijikata returned to Kyoto with his daimyo, where he was regarded as one of the champions of the Imperial cause. He took an active part in securing peace after the troubles of the Restoration period and in the readjustment of municipal administration. Promotion after promition now came to him. He was appointed successively to a high position in the Department of Home Affairs, the Imperial Household, Chief Secretary of the Cabinet and member of the Privy Council. One time he was Minister of Agriculture and Commerce. He accomplished his most distinguished service, however, during the eighteen years that he was Minister of the Imperial Household. After resigning that position in 1896 Count Hijikata was appointed President of the Commission for investigations concerning the Imperial House, and in 1914 became head of the Commission entrusted with compiling the biography of the Emperor Meiji. With this work he was engaged when death came.

Count Hijikata took a deep interest in

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all that pertained to national and social welfare, his private interests being also many. As president of the Fine Arts Association he exercised a wholesome influence, and he was head of the Koku-gakuin college as well. He was greatly concerned about the inefficiency of moral education. The most distinguishing features of his character were loyalty and sincerity.

Perhaps the work for which the late Count was most noted among the upper classes was his assistance to the Emperor both as tutor at first and then as Minister of the Imperial Household. The late Emperor entrusted everything in connection with education of the Crown Prince to Count Hijikata. It is said that in doing so the Emperor had in view the idea of not having the young Prince too much under the tutelage of the Court ladies. When the late Emperor visited the mansion of Count Hijikata the latter had a memorial of the great event erected in his garden. The Count had a custom of rewriting his will every New Year for the last twenty years. He was very fond of poetry and could compose Chinese odes at will. Count Hijikata was also noted for the art of his handwriting, no mean accomplishment from a Japanese point of view. He was fond of attending banquets and always looked after the comfort of guests carefully on such occasions. Count Hijikata took great care of his own health. His custom was to rise every morning at 5 o'clock and take a cold bath, after which he went for a walk in the garden for an hour or so before breakfast. He never would eat more than his regular three meals a day. The last speech he delivered was an address on health before a company of physicians last autumn.

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NEW YEAR CARDS

By S. KATO

In Japan the exchanging of cards conveying the good wishes of the season at New Year's corresponds in many respects to Western custom, only the Japanese card is rather unique in design and general style. The New Year cards range all the way from common post-card size to a foot square, and are printed in all the colors of the rainbow, and in many cases richly illuminated with gold and silver. Some are in the form of miniature kites, others are shaped like fans, and still others like the old-fashioned battledore and shuttlecock. Some are in the form of a roll, to be unrolled slowly, disclosing the greetings printed on the inside. Even the envelopes are frequently works of art. Many of the cards are printed in colors, and are illustrated with pictures of the gods of luck, of children playing battledore and shuttlecock, of the Japanese New Year's decorations, of the Japanese flag, and of many other objects. Some of the cards are printed on silk, and others are made of thin sheets of wood. Many cards are printed in gold and silver, and some are made entirely of gold and silver foil. Some of the cards are made in the form of a fan, and others are made in the form of a kite. Some of the cards are made in the form of a battledore and shuttlecock. Some of the cards are made in the form of a flag. Some of the cards are made in the form of a book. Some of the cards are made in the form of a box. Some of the cards are made in the form of a basket. Some of the cards are made in the form of a bag. Some of the cards are made in the form of a purse. Some of the cards are made in the form of a wallet. Some of the cards are made in the form of a pocketbook. Some of the cards are made in the form of a card-case. Some of the cards are made in the form of a letter-case. Some of the cards are made in the form of a writing-case. Some of the cards are made in the form of a desk. Some of the cards are made in the form of a chair. Some of the cards are made in the form of a table. Some of the cards are made in the form of a bed. Some of the cards are made in the form of a house. Some of the cards are made in the form of a temple. Some of the cards are made in the form of a pagoda. Some of the cards are made in the form of a bridge. Some of the cards are made in the form of a boat. Some of the cards are made in the form of a ship. Some of the cards are made in the form of a steamer. Some of the cards are made in the form of a train. Some of the cards are made in the form of a carriage. Some of the cards are made in the form of a jinrikisha. Some of the cards are made in the form of a horse. Some of the cards are made in the form of a cow. Some of the cards are made in the form of a dog. Some of the cards are made in the form of a cat. Some of the cards are made in the form of a bird. Some of the cards are made in the form of a fish. Some of the cards are made in the form of a flower. Some of the cards are made in the form of a tree. Some of the cards are made in the form of a fruit. Some of the cards are made in the form of a vegetable. Some of the cards are made in the form of a mineral. Some of the cards are made in the form of a jewel. Some of the cards are made in the form of a coin. Some of the cards are made in the form of a bill. Some of the cards are made in the form of a check. Some of the cards are made in the form of a draft. Some of the cards are made in the form of a note. Some of the cards are made in the form of a bond. Some of the cards are made in the form of a share. Some of the cards are made in the form of a stock. Some of the cards are made in the form of a mortgage. Some of the cards are made in the form of a deed. Some of the cards are made in the form of a will. Some of the cards are made in the form of a contract. Some of the cards are made in the form of a lease. Some of the cards are made in the form of a license. Some of the cards are made in the form of a permit. Some of the cards are made in the form of a passport. Some of the cards are made in the form of a ticket. Some of the cards are made in the form of a receipt. Some of the cards are made in the form of a bill of lading. Some of the cards are made in the form of a bill of sale. Some of the cards are made in the form of a bill of exchange. Some of the cards are made in the form of a promissory note. Some of the cards are made in the form of a bill of exchange

NEW YEAR CARDS

By S. KATO

IN Japan the exchanging of cards conveying the good wishes of the senders at New Year's is quite as much in vogue as in western countries, only the Japanese card is rather unique in design and general get-up. The New Year cards range all the way from common postal cards printed and sold with the conventional good wishes on them up to picture and artistic cards of highly wrought designs. The Japanese do not offer good wishes at New Year's in just the same manner as occidental peoples. The words used imply one's congratulation on reaching another New Year, the expression being just about the same for a wedding, a birth or the New Year. As regards the design of the card selected the Japanese are in many cases rather fastidious, and spend much time either in designing the card to be used or in selecting one for purchase.

The extent to which New Year cards are used in Japan may be inferred from the fact that a single post office in one of the Tokyo wards last New Year's day handled over 300,000 cards. Japanese like to send cards at the festive season to all their friends, including sometimes even slight acquaintances. Even the housemaid and the office boy post many cards to their friends and acquaintances at the New Year season. The number of cards to be handled at the New Year season is so great that the postal authorities have to employ extra hands for their distribution, and even then the work cannot be done in time unless the cards are handed in at least ten days before the New Year. The instructions of the post office are to the effect that if any one desires to have cards delivered on New Year's day they must be placed all in one parcel marked for the New Year, so that the post office may have them all ready for delivery at the proper time. The total number handled by the Japanese post office all over the empire runs into several millions, the greater cities predominating.

In handling the postcards the cancelling of stamps takes a great deal of time, and next in time comes the distribution. For this purpose it is the custom to employ as extra hands school boys who at that season are having holidays. Thousands of these youths are so employed every year and may be seen in the larger post offices running the cards through cancelling machines at the rate of so many thousand a minute. In spite of all precaution taken to have the cards delivered on time, some are always late, especially if the number to be handled proves much greater than anticipated.

The custom of sending New Year cards in such large numbers first came into fashion some thirty years ago. It is a custom that naturally coincides with the national love of formal courtesy and so it is not surprising that it is popular.

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The New Year has long been the greatest event of the whole twelve months. It is a time when all labour ceases and everyone tries to have a good time. It corresponds to Christmas in some western countries. People who seldom or never touch intoxicating liquors will take sakë at New Year's. If one has anything of importance to get done, it must be finished before the New Year or it will have to wait for a week after that date. The week following the New Year sees practically no work save what is absolutely necessary. Formerly it was the custom to exchange calls at New Year's; and some of the more old-fashioned people still keep it up; but the majority find the sending of New Year cards much more convenient, which in some degree accounts for their multiplication in recent years.

A feature that distinguishes Japanese New Year cards from those of the west is their design to represent the year. In Japan each year for twelve years is represented by a different animal, or zodiacal sign, such as the year of the horse, or the ox, or the monkey, and so on; and this affords the artist an endless sphere for the application of ingenuity in designing cards. In this respect there is great rivalry and keen competition among designers, to see who can produce the most ingenious representation of the year. The year 1918 was the year of the horse, and the year 1919 will be the year of the sheep, an animal little known in Japan. Once some artistic designs are created they soon begin to appear on magazine covers and in newspapers. Another subject that often figures on New Year's cards is that chosen by the Emperor as the theme of the annual Imperial poetry Symposium. Once the theme is set, wnich is usually in November or early in December, the artists get to work on their designs. It is safe to say that every picture New Year card will have either the zodiacal sign or the poetic theme of the year on it in some form or other. The theme for the Imperial Poetry Symposium in 1918 was "Pines on the Seashore," which afforded artists an excellent field for development. For this year the subject selected by the Emperor is "Snow under the Morning Sun," which is also an excellent subject for artistic treatment. No sooner was the theme announced than the newspaper artists began to try their hand on it, and sketches of snow in sunshine, with the sheep figuring in some portion of the picture, began to appear in various papers and magazines. Doubtless these will develop later into the cards for the New Year. Not satisfied with such sketches the papers publish historical and scientific sketches of the sheep as a domestic animal, and also articles on the keeping of sheep. And thus the sheep will appear in countless rôles on the New Year cards offered for sale in the shops for three weeks or so before the end of the year.

The capacity to produce artistic sketches and designs is not confined to artists and newspaper illustrators, in Japan, but is shared by many who never otherwise give much attention to the subject. Some of these design their own cards and paint them to suit their several tastes; and of course a hand-painted card is quite an honour to receive. The custom of designing and preparing one's own New Year cards has been coming more and more into fashion of late, and much time and labour are spent on it. Not all of these amateur

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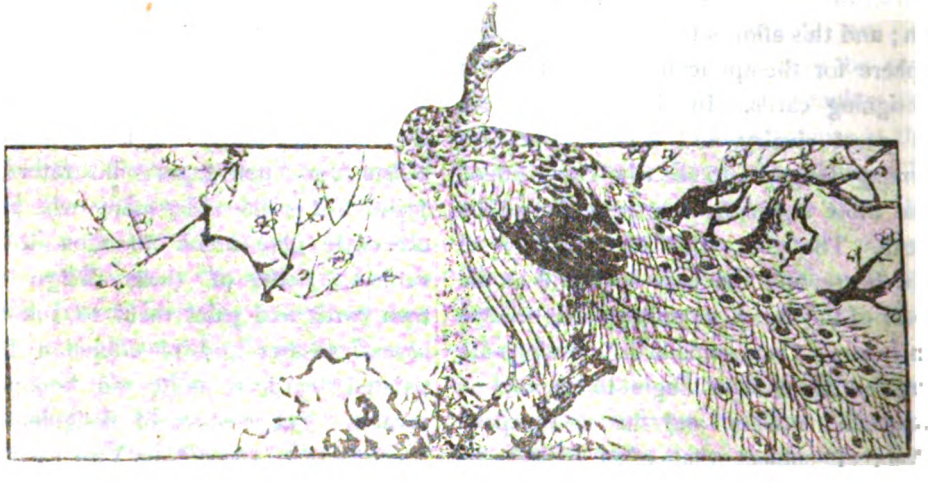
ventures are successful, it must be admitted, but friends are always glad to see the handiwork of their acquaintances and the cards are more treasured than the printed kind.

A change has been seen in recent years in the wording of the congratulatory message on the cards sent out at the New Year. There is an evident desire to break away from the conventional wording, which simply means "New Year's Congratulations," or, as they would say in the west, "Good Wishes," or "Felicitations." Some have poems of their own composition printed on their New Year cards now, while others have a motto on them. A feature not quite so artistic or tasteful is to have the sender's photograph printed on the card. Others have their family or household history, or the changes in the family during the year, printed on the cards. Politicians and Government officials send the largest number of New Year cards, as they include all their friends and their constituencies; and some of them utilize the occasion to advertise their political opinions and principles by having them printed on the cards, such as reduction of tariff, extension of railways, harbour completion or promotion of constitutional government. In this way it is obvious that there is a considerable departure from the conventional New Year's greetings as to form and expression. It is quite safe to say that no people in the world take so keen an interest in the designing and wording of New Year cards as do the Japanese.



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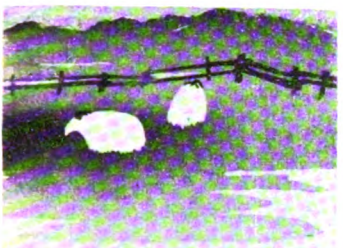

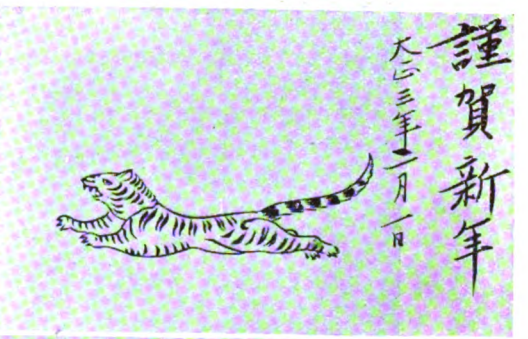

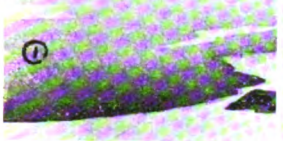

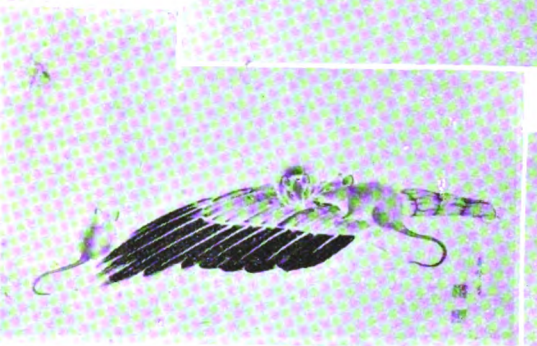

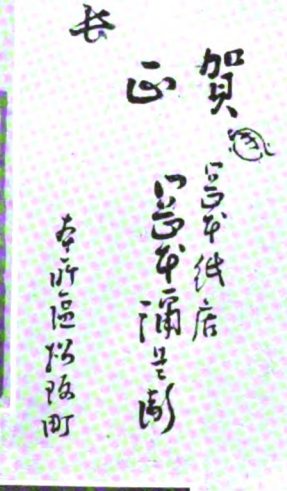

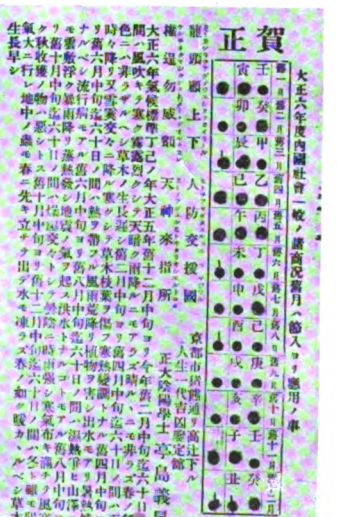

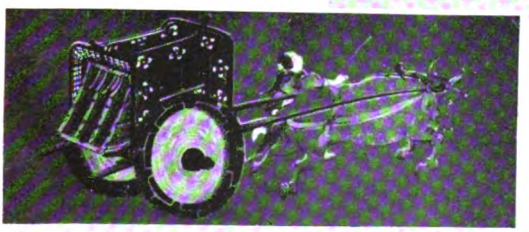

JAPANESE NEW YEAR CARDS

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1. AKIKO YOSANO 2. KIKUYE YAMAKAWA 3. AKIKO HIRATSUKA

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WOMEN REVIEWERS

By S. SASAKI

ALREADY in the pages of the *Japan Magazine* have appeared sketches of various female writers of novels and poems, but no reference has been made to the women who write reviews and criticize the life and thought of Japan. The number of women devoted to this occupation cannot be many in a country like Japan. Indeed they are much fewer than female novelists and poets. Among the leading names that will occur to any one familiar with the vernacular press are those of Akiko Yosano, Haruko Hiratsuka and Kikuye Yamakawa, who devote their attention chiefly to criticisms of society.

When Akiko Yosano came back from her sojourn in France she was looked upon merely as a poetess of some promise. Later she began to write novels which had a vogue in the newspapers. She did not come into her proper field, however, until she took up the work of a reviewer, at which she has been very successful. At first the public did not take her very seriously as a reviewer, as it was thought that although she might intuitively be able to pass opinions on manners and morals, like any other Japanese lady, she yet would prove unequal to any useful or appropriate criticism of social tendencies and modern progress. But the rise of the woman question afforded her the opportunity for which she was waiting, and the power she has wielded in this connection has given her great prominence in the field of criticism. Today there are few writers superior to her in intellectual grasp of the social situation in Japan, as well as in pointed observation. She deals now not only with questions affecting women and society generally but with politics, diplomacy and finance as well. In fact there is nothing of interest to the times, that is foreign to her pen.

Haruko Hiratsuka is a good representative of the new woman in Japan. She publishes a magazine advocating the emancipation of women. So bold and radical was she at first that conservative minds fought shy of her as a dangerous person. Her ideas were often too bluntly or too crudely put. But her mastery of the subject had to be acknowledged. She felt that only the boldest and most attracting style of speech could awaken the public to a realization of the situation. She has done everything possible by word and action to arouse the women of Japan to demand their rights. Taking advantage of Japanese mythology which avers that the mother of Japan was the Sun-goddess, she proclaims the importance of woman in the plan of civilization and asks that woman be accorded her proper position. Hiratsuka is the first woman in Japan who has been bold enough and able enough to compel a hearing. She is the first female in this country who has been able to demand the attention of men without discounting her sex. Indeed her erudition and knowledge make her a formidable opponent to attack on the woman question. The average Japanese woman of the emancipation school of thought is unable to find expression for her ideas. Such women are factory workers, clerks, hairdressers, nurses and others who make their own living and are leading lives of independence. For this large and ever-increasing constituency Hiratsuka is the potent spokes-woman.

When Hiratsuka first began to deal with the woman question she was a spry spinster at whom the public poked fun as one ignorant of conjugal relations and family life. It was said that while she advocated independence of woman she herself was living on her parents. But she soon removed all ground for cavil

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By [illegible]

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When Akiko Yosano came back from [illegible] in Europe she was [illegible] as a genius of extraordinary power. Her name became a household word in Japan. Her novels and poems were [illegible] and her name was a synonym for all that was [illegible] in literature. Her husband, who has also published a number of books, is a very [illegible] writer, but his name is [illegible] by the side of his wife's. At that time [illegible] Japan was [illegible] for any serious criticism, and [illegible] there was [illegible] to criticize [illegible] would probably [illegible] or appropriate [illegible] and [illegible] expressions. But the case of the woman question aroused her to the opportunity for which she was waiting, and the position she has wielded in this connection has given her great prominence in the field of criticism. Today there are few writers superior to her in intellectual grasp of the social situation in Japan, as well as in poetical observation. She does not only [illegible] questions allied to woman and society generally but with politics, diplomacy and finance as well. In fact there is nothing of interest to the times that is foreign to her pen.

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of this kind by marrying and having a family of her own. At first married life seemed a shock to her energies, for she grew somewhat silent on the woman question for a time. But her activities in this direction soon revived and with greater ardour than ever. Nothing in the way of conjugal and maternal relations could destroy her fondness for the pen and her desire to set free the women of her beloved Japan. When she resumed her reviews of public and social life her pen was found to be more apt and pointed than ever. She had quite risen above her former bluntness and found a more harmonious mode of approaching subjects of delicacy. She seemed less radical though no less determined to make people regard the woman question from a rational point of view. Yosano paints with the delicate brush of an artist; but Hiratsuka cuts with the tools of an engraver. She is indeed the Ellen Key of Japan. Familiar with all that concerns woman in western countries as well as with the conditions in Japan, this woman will no doubt accomplish much not only for review literature but for society.

Turning to the third lady reviewer it may be said that while Yosano advocates financial independence for woman, and Hiratsuka the rights of wife and mother, Kikuye Yamakawa is a youthful writer who criticises the views of the other two ladies as well as those of all who write. She is a comet among the female reviewers, suddenly appearing on the horizon and quickly attaining unto remarkable brilliance. How long she will continue to illuminate and attract the public mind there is no means of knowing. Tha she is above all things logical and well informed there is no manner of doubt; and that she is usually to the point in observation and criticism is also quite certain. There are few critics so quick to see the vulnerable points in an opponent. Though still on the right side of thirty this lady has the skill of her seniors and commands their respectful attention. One is not surprised to find that Yamakawa is a graduate of the famous English school presided over by Miss Tsuda. Her literary ability alone is a matter of surprise and pleasure to all interested in the development of the Japanese language.

All three of the names here enlarged upon are married and are mothers, as well as being accounted good housekeepers. They are equally experienced in love and finance, and claim to be authorities on the subjects whereon they write. Akiko Yosano is the most graceful, the most lucid and facile of the trio. Hers is a style that finds no easy imitation. Of course she is the older and more experienced of the three. Everything she touches at once lives with interest, being ever fresh and perspicuous. If she is sometimes a little obscure she is always intensely serious and forceful. The style of Kikuye Yamakawa, on the other hand, is light and pleasing, quite gay and masculine, though prone a little to prolixity. But her scorn and cynicism are at times rich and usually the unhappy victim well deserves them. These three masters of the pen among Japanese women may yet prove the vanguard to a host of others who will march to victory for woman's rights in this country.

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1. MORNING IN A TEMPLE, BY R. TSUTAYA 2. MOKURAN, THE CHINESE AMAZON, BY K. HASHIMOTO 3. SPRING IN THE TROPICS, BY K. ISHIZAKI
4. SPRING FLOWERS AND BIRDS, BY S. IKEGAMI
5. AT ASAKUSA TEMPLE, BY T. IKEDA

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1. A COW, BY S. HIRAFUKU 2. A HILL STREAM AT EVENTIDE, BY S. KOMURO 3. FALLEN PLUMS, BY S. NISHIYAMA 4. TESTING A CHRISTIAN, BY K. KABURAKI 5. GUESTS, BY E. MATSUOKA

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ANOTHER YEAR OF ART

By S. SAWAMURA

EVERY year the Department of Education holds an exhibition of Fine Art in the Autumn, at which are shown the best examples of the nation's pictorial art for the past year. While there were some interesting examples of pictures in foreign style this year the paintings in Japanese style did not show the extent of progress that might have been expected. A survey of the sections devoted to native styles of painting revealed a decline in pieces representing the religious *motif* and in their places an increase of historical subjects, or themes devoted to tradition. Whether this means a reversion to materialism is not yet quite clear. On the other hand there appeared for the first time pictures representing Christian ideas, one of the Christ and two of converts persecuted for their faith in feudal days. The tendency to abandon religious art may be only a reflection of a similar tendency now seen in western countries, and so cannot be taken for degeneration in art.

As to the remarkable revival of old themes associated with history and tradition it may be said that it is no more than a return to the ideas of the early part of the Tokugawa period when an attempt was made not only to revive ancient art but ancient literature. Among the more distinguished of these examples of the classical period, which were shown at this year's exhibition, may be mentioned Eikyu Matsuoka's *Yamashina-no-yado* as well as *Mido-no-Asa* by Ryuko Tsutaya, to say nothing of several others. A pronounced increase in the number of genré pieces was also observable, the main tendency displayed being toward modernism. A particulary good example of this phase of native art was to be seen in Shoyen Matsumura's *Hono-o* and Kiyokata Kaburaki's *Tamesaruru-hi.*

The Exhibition award was given to Matsuoka's *Yamashina-no-yado,* a fine example of decorated screen work after the manner and theme of the feudal days. The theme was obviously taken from the ancient volume called the Konjaku Monogatari. The *Ochi-ume* by Suisho Nishiyama was given award as the best nature piece. The picture shows a woman picking up fallen plums with a sort of exhilarating atmosphere after rain. In Ishizaki's *Nekkoku-Kenshun* we see the impressions received by the artist during a visit to India some time ago, the scenes having been taken from the vale of Kashmir. The *Mido-no-asa* already mentioned embodied scenes from Nara, where the artist spent a delightful morning. As a piece of native art it was not quite up to the *Yamashina-no-yado* though it was superior to that piece in its display of reserve. The *Shiki-no-kacho* was a good example of the modern Momoyama school and showed great excellence in line work with the native brush in ink.

In addition to those which took prizes or were given awards several received

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favourable mention, among which may be mentioned the Koto by S'ibo Taka-uchi, which showed the artist's skill in depicting nature after the manner of the Shijo school. Tawaraya Tobe represented a good attempt at portrait work, though the heavy rock-scenery did not seem in keeping with the central figure. The Yamato-e was intended to show development on the genre in do, showing a courtezan of the Tokugawa days who had been converted to Christianity, being compelled to trample on the cross in denial of her faith. Kasuken Hashimoto's Mokuren was based on a Chinese story of a woman escaping to a foreign country dressed in male attire. The Gaki by Hyakuho Hiraishi showed great skill in depicting animal life in ink.

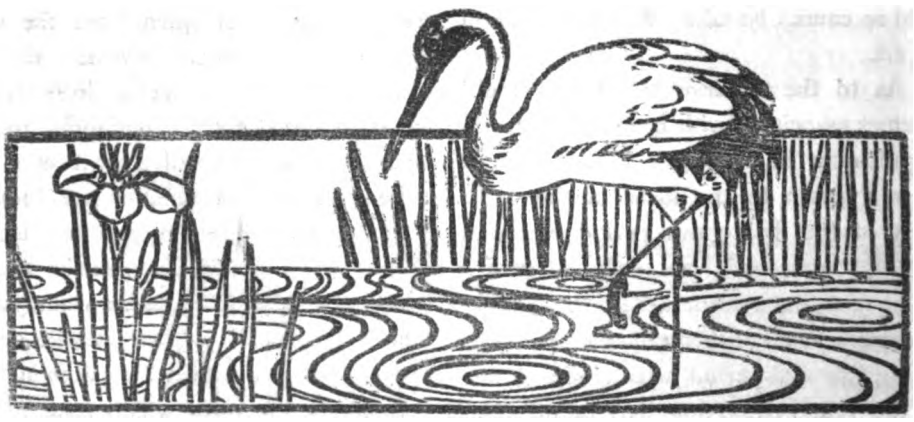
In the opinion of most experts the foreign section of the Art Exhibition showed more advancement than the section representing native styles, though leaning much too decided when compared with occidental exhibitions of painting. In this section the academic style seems to increase with increasing numbers. The Kuro-Ai-e by Tokuro Kitata is an Impressionistic piece suggested by a man playing a lute, whom the artist saw on Asukayama; especially the skill in use of colors was admired. As an example of the purely Ukiyo-e style may be mentioned Yoshi-Kiroku by Watanabe Ishibashi, but it was rather too academic.

In the department of sculpture there were many new artists and some unusual pieces. The wooden pieces inclining in many to the old style. The Aoiu by Shinji Hori naturally was given the highest award as a good example of fine work. In the Taiwan by Sogan Saito we had a good model of relief work, in democratic spirit. Yabuchi Ikeda's Kimmo-seikwa was also well done, especially the man and the horse. The Nigimono was interesting as being the first piece of sculpture to be exhibited by a Japanese woman artist.

favourable mention, among which may be mentioned the *Kako* by Seiho Takeuchi, which showed the artist's skill in depicting nature after the manner of the Shijo school. Terasaki's *Toho* represented a good attempt at portrait work, though the heavy rock scenery did not seem in keeping with the central figure. The *Tamesaruru-hi* was intended to show development on the genré mode, showing a courtesan of the Tokugawa days who had been converted to Christianity, being compelled to trample on the cross in denial of her faith. Kansetsu Hashimoto's *Mokuran* was based on a Chinese story of a woman escaping to a foreign country dressed in male attire. The *Ushi* by Hyakuho Hirafuku showned great skill in depicting animal life in ink.

In the opinion of most experts the foreign section of the Art Exhibition showed more advancement than the section representing native styles, though leaving much to be desired when compared with occidental exhibitions of passing. In this section the academic style seems to increase with increasing numbers. The *Kaka-takebito* by Tokuro Katata is an impressionistic piece suggested by a man playing a flute, whom the artist saw on Asukayama; especially the skill in use of colors was admired. As an example of the purely English style may be mentioned *Boshi-no-kazoku* by Wakun Ishibashi, but it was rather too academic.

In the department of sculpture there were many new artists and some unusual pieces, the wooden pieces inclining in mostly to the old style. The *Rojin* by Shinji Hori naturally was given the highest award as a good example of fine work. In the *Haisan* by Sogan Saito we had a good model of relief work, in democratic spirit. Yuhachi Ikeda's *Fumoto-sodachi* was also well done, especially the man and the horse. The *Fugumono* was interesting as being the first piece of sculpture to be exhibited by a Japanese woman artist.



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THE JAPANESE DANTÉ

By M. MOTOKI

MOSUI Toda, who wrote during the middle of the seventeenth century, may regarded as the Danté of Japan, because he marks the breaking away of literature from the old style and language, especially in versification. Born in 1629 and dying in 1709 Toda was a representative writer of his age, being a contemporary of Seikaku the novelist, Chikamatu the dramatist and Basho, the hokku poet. Though born in the family of a samurai named Watanabe he was early adopted into the family of his uncle, taking the family name of Toda. At first he was a samurai under lord Honda, enjoying an annual pension of 1,500 bushels of rice. Later in life he gave up the practice of military art and retired to a spot near Kinryuzan temple in Asakusa, Yedo.

One of the most important of Toda's works was the Nashimoto-shu, in five volumes, in which he elaborated a new theory of versification, attempting to break away from the cut-and-dried conventional manner of the Court poets. His poems in the Inka Hyakushu and the Torinoato are good examples of his theory in practice. Toda was a man of some intellect and shrewd wit, as may be seen from a study of his Murasaki-no-Hitamoto, while his Rinshonshu shows how profoundly he had mastered the meaning of Bushido and Buddhism. Along with his remarkable originality of style is to be seen reflected on every page the civilization of his time, as in a mirror. In reading Toda one sees the genius of the civilization that poduced such works as the Ukiyo Zoshi.

Toda was above all things a modernist, combating the Buddhist view of a future life, and advocating a closer attention to making the best of the life that now is, seeing that the priests obviously knew so little of that which is to come. Not only in his pragmatic interpretation of religion but in his view of Bushido he reflected the practical spirit of his age, an age that produced such heroes as the Forty-seven Ronin. Toda was a man whose spirit was alive and open to the ideas of the new age. But he was rather ahead of his time, as many men of an original turn of mind usually are; and he was therefore unable to put his ideas of life in to practice as he desired; and consequently he lived mostly in retirement in his later years, considering discretion the better part of valour. He was not content to take this attitude, however; he laboured to make the new ideas prevail. But the spirit of a peace that meant stagnation paralyzed much of his endeavour.

The work of Toda must be regarded as most important in regard to his influence on style and language. His literary controversies have left a permanent mark on the national literature. The newer spirits in poetry idolized Toda, while the conservatives and the old school looked askance. Poetic convention in that age was esteemed an idol to be worshipped by all devotees of the Muse. Toda demolished the idol. He was an

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THE JAPANESE DANTE

By M. MOTORI

MOSUI Toda, who died during the middle of the present century, is now regarded as the Dante of Japan. Scores of books have been written about him, and admirers have gone to the trouble of making pilgrimages to the scenes of the principal events in his career. Not only in Japanese literature but in his own country he is looked upon as the greatest poet that ever lived. Yet he was a comparatively unknown man during the greater part of his life, and it was only after his death that his fame began to spread.

Toda was born in 1819 in the province of Iyo, in the island of Shikoku, the fourth largest island of the Japanese archipelago. His father was a retainer of the Daimio of Uwajima, a feudal lord who ruled over a province in Iyo. Toda was a precocious child, and at the age of seven he could write poetry. He was born of a noble family, and his ancestors had been famous warriors for many generations. His father was a samurai of the highest rank, and was a great favourite with his lord. He was also a poet of some merit, and was a member of the Uwajima Literary Society, which was composed of the most famous poets of the province. Toda's father was a member of this society, and he was also a poet of some merit. He was a great favourite with his lord

iconoclast who unveiled the ghost and left its admirers no subsequent worship. He showed that the ordinary poetic conventions were more or less untrue in every essential particular, and for a system of artificial sentiment substituted a study of the actual world and a search for the real truth. The subject of poetry, he argued, should be chosen with a view to its fitness for the purpose in hand, and the poet should be free to employ any and all means which will best accomplish that purpose. Such was the doctrine which Poe preached, and the manner in which he illustrated and practised it.

Even a poet of Indian fame could not take a more sensible view of his art than is suggested in the words quoted. It involves a truth that applies to all countries at all times. Poetry must be concerned with real life and point to a higher development therefrom, or it must be in its terms understood of the people. It cannot even be poetic for mere poetics sake, or appeal with success to a class of readers or even readers. [illegible] Poe's own practice or [illegible]

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iconoclast who unveiled the ghost and left its admirers no substantial footing. He showed that the established poetic conventions were mere dead forms, in no way essential to true verse. He did not stand for a system of *vers libre* but for *vers vivant*. Toda brought the worshippers of antiquated verse out into the light and proved them unsubstantial in true poesy.

This spirit of revolution in verse may be seen from his remarks on poetry written at the age of thiry-seven :

" Japanese poetry, being composed of language spoken by the people of Yamato, may use in its composition any word used by the people. The custom of forbidding certain words and terms in poetry removes verse from the understanding of the common people, which leads to the ruin of poetry. In a peaceful age like ours there is leisure for poetry. The poets have time to write and the people to read. Such a time is one for the removal of all prejudices and unreasoning convention. The mind of people must be freed from delusion and unfounded fancy and led to Truth. Only then will poetry be real and popular. If poetry be full of conceits and artificial limitations the proper material of verse will be lacking and true poetry will vanish. The poet certainly may employ all the terms used in the Manyoshu and the Sanda-ishu."

Even a poet of modern times could not take a more sensible view of his art than is suggested in the words quoted. It involves a truth that applies to all countries at all times. Poetry must be concerned with real life and point to a higher development thereof, and it must be in the terms understood of the people. It must, however, be poetry : not a mere conglomeration of poetic commonplaces mingled together without the least attention to art or beauty or even reason. This idea is again suggested in Toda's tiny ode on the principles of versification :

Agaritaru
Miyo no furimichi
Areni keri
Hiroki mukashi no
Shinobaruru kana!

Verse conventions of old
Are covered with mold!
From such eccentricity
The poet is now free!

Thus even at an early age Toda stood for that freedom in poetry which is essential to its full development and life; but not the freedom which means formless license. To this idea he clung in spite of all opposition through a long life; and in the Nashimoto-shu, which was the mature work of his old age, being composed at the age of seventy, Toda elaborated his theory more extensively still. He fully explained his principles and gave examples of what he meant. The old poet carries on the discussion in a keen spirit of controversy, and his comments reveal how profound was his knowledge of the national literature. His style is alert and perspicuous, and suggests a sane selfconfidence.

Toda wrote so many books that mention cannot be made of them all. His commentary on poetry, entitled the Hyakunin-Isshu-Zatsudan, is, however, one that no student of the old verse forms of Japan can afford to overlook. The book is in two volumes, and is devoted to comments on the famous poems of One Hundred Poets, as the name implies. These comments naturally show a view of verse quite removed from the criticism of preceding scholars and literature. He deals with each poem in turn, analyzing its poetic content and its style. As to style he deprecates over-ornamentation and all attempts at high writing, contending for a natural expression of poetic thought. Instancing the style of the Shin Kokinshu as an example of extreme elaboration to be avoided, he shows even more literary sanity than the contemporary poets of modern Japan. At the same time he warns poets against falling into the purely materialistic or secular style of the Shin Chokusenshu. On the whole he inclines to the style and sentiment of the Manyoshu, which represents the Elizabethan age of Japanese poetry.

Toda was rather a revolutionary leader than a model for contemporary poets. He pointed men to better modes of verse

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without actually illustrating what he pointed to. The verse he made in illustration of his theories was easily surpassed by his successors and pupils. It often is so, that the pupil exceeds the master. Toda did not propose to lead his followers away from the chaste severity of the classic poets. Enjuan Keichu carried the literary revolution of Toda still further, producing poems of classical simplicity and dignity that became models for after generations.

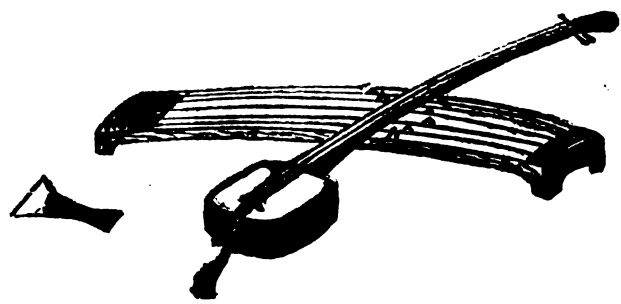
The poets have long been interested in the burial place of Toda. For a time it was supposed that he was buried at the Kinzo temple in Asakusa, Tokyo; but some years ago a tomb was discovered at the Manshoin temple in Ushigomé, Tokyo, bearing the poet's name; and it is said that he had this tomb made for himself before his death. The tomb, however, had no date of death on it. The stone was removed to Asakusa Park under the auspices of the Tokyo Poetry Association, and there reërected in a prominent position to perpetuate the memory of one who had done so much to breathe new life into national poetry.

Like all poets Toda had a delicate ear and eye for places; and his volume entitled the Murasaki-no-Hitamoto is devoted to places of historic and other interest in and about Yedo, and is as valuable for its literary style as for its information. It is one of the most valuable books on historic geography now extant in Japan. At Matsuchiyama in Asakusa Park there is a stone inscribed with a poem of Toda, which shows the poet's love of the old city of the shoguns:

Kuma ni arazu
Tora ni mo arazu
Asakusa ni
Okifusu waré yo
Tareka shiru beki!

Though a tiger were I,
Or even a bear,
If I live in Asakusa
No one knows where!

The aptness of wit displayed in this verse is appreciated by the many thousands of visitors constantly teeming through the crowded haunts of Asakusa, where even a wild beast migh easily hide to the confusion of the keenest hunter. It is a place marred by haunts of vice where the marks of the beast are in plenty. Over all smiles the Goddess of Mercy from the temple of Kwannon, while the innumerable restaurants, kinemas, theatres and places of gay life go on serenely. There too stands the tomb of Toda, the poet, whose spirit may still behold the life he was able to find something poetic in to relieve the dull tedium of a quiet and unthinking age. Toda was a poet of the people; and one cannot wonder that they have chosen to erect stones engraven with his poems not only in Yedo but in various other towns of the empire, where his name is still treasured.



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Kimi ga ni yezu
[illegible]
Asakusa ni
Oshiki wasuru na
Tada ka ne no koe!

Though a hyōr were I,
Or even a beast,
If I live in Asakusa
No one in vain would cry!

The aptness of wit displayed in this verse is appreciated by pilgrims who, on visiting Asukusa by tram, climb the crowded flanks of Asuka, where even a wild beast might easily hide to the confusion of the fierce hunter. It is a place marked by haunts of vice where the hurries of the coast are in plenty. Over all smiles the Goddess of Mercy from the temple of Kwannon, while the innumerable restaurants, kiosks, theatres and places of gay life go on merrily. There too stands the tomb of Toda the poet, whose spirit may still behold the race he was able to find sometimes provide in to relieve the dull tedium of a quiet and unexciting one. Toda was a poet of the people; and we cannot wonder that they have chosen to set it [illegible] where [illegible] his poems not only in Yedo but in various other towns of the empire, where his name is still treasured.

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SILK INDUSTRY IN JAPAN

By M. MAYAMA
(Director, Commercial Bureau)

It was not until the year 1859, that silk industry began to attract attention in Japan. Owing to the fact that Japan had long been one of the great silk-producing countries, or to be exact, for some years the progress made was very slow, as compared with that in other countries, but after the opening of the ports to the foreign trade, the industry was developed to a certain extent and conditions turned to Japan's favour and the situation. The Japanese silk industry proved so vital that it was practically promising to be absolutely necessary to the existence of our nation's prosperity.

The principal producers of silk industry in the past have been China, Italy and the United States, but to some extent Japan. Prior to the great part of the world's demand was met by the cheap products of Germany; and after the outbreak of the war the United States and Japan had to meet the demand. Six years ago as much as fifteen per cent of the raw silk imported by the United States from Japan was utilized in making silk hose, and during the war the proportion increased to twenty-five. In Japan, the largest producing centre is Yokohama which turns out six hundred thousand bales of 2,500 lbs. each. The silk here specialized in large meshes. Next in importance comes Tokyo, and Kyoto has two factories, one of which makes sweaters. Osaka has some factories that make silk hose too.

In Japan silk hose is worn on auto-cab, motoring, while sweaters, vests, shirts, drawers and ties are all made in beautiful materials. Our automobile coats principally from the United States, but some are from England and Switzerland and America. The raw silk used is low grade of No. 1 first, rejected by the exporter. In addition to the articles already mentioned, we make silk mufflers and gloves; but the largest output is in socks and stockings, followed by underwear. Socks and stockings run from 7½, 8, 8½ and a half, 9, 9½, and a half, 10, 10½ and a half, 11, 10½, and 30. They are of 6 to 30 mm. white, black, brown, grey-pink, dark purple, light blue, and some other colours. Underwear is generally pink, and sweaters are mostly iridescent dark green and rose, either striped or plain. They are made of 80-100 mm; and patterns change.

The greater portion of the output from Tokyo and Yokohama goes to China, India, Australia and the South Seas, the rest being consumed for the most part in Japan, often by foreign tourists. These goods have not yet found their way to the United States. As the price is comparatively high the demand in China is not great, though in some sections it is increasing. There is at present everywhere a much greater de

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SILK HOSIERY INDUSTRY

By M. NAKAYAMA

(IMPERIAL COMMERCIAL MUSEUM)

IT was not until the year 1882 that silk hosiery first began to be manufactured in Japan, despite the fact that Japan had long been one of the great silk-producing countries of the world. For some years the progress made was very slow, as competition was keen in other countries; but after the outbreak of the war in Europe, the supply of silk hosiery was cut off in that direction and consumers turned to Japan to meet the situation. The Japanese article proved so satisfactory that now the demand promises to be steady and silk hosiery is one of our stable exports.

The greatest producers of silk hosiery in the past have been Germany, England, the United States and to some extent Japan. Prior to the war the greater part of the world's demand was met by the cheaper goods of Germany; and after the outbreak of the war the United States and Japan had to meet the demand. Six years ago as much as fifteen per cent of the raw silk imported by the United States from Japan was utilized in making silk hose, and during the war the proportion increased to one-third. In Japan the largest producing center is Yokohama which turns out silk hose to the annual value of 2,500,000 *yen*. The silk hose association there has forty members. Next in importance comes Tokyo, and Kyoto has two factories, one of which makes sweaters. Osaka has some factories that make silk hose too.

In Japan silk hose is woven on automatic machines, while sweaters, vests, shirts, drawers and ties are all made on horizontal machines. Our automatic machines come principally from the United States, but some are from England and Switzerland, while most of the horizontal looms come from Switzerland and America. The raw silk used is low grade of No. 1 first, rejected by the exporter. In addition to the articles already mentioned, we make silk mufflers and gloves; but the largest output is in socks and stockings, followed by underwear. Socks and stockings run from 7″, 8″, 8″ and a half, 9″, 9″ and a half, 10″, 10″ and a half, 14″, 16″, and 30″. They are of 6-16 MM white, black, brown, grey-pink, dark purple, light blue, and some other colours. Underwear is generally pink, and sweaters are mostly iridescent dark green and rose, either striped or plain. They are made of 80-160 MM; and patterns change.

The greater portion of the output from Tokyo and Yokohama goes to China, India, Australia and the South Seas, the rest being consumed for the most part in Japan, often by foreign tourists. These goods have not yet found their way to the Unites States. As the price is comparatively high the demand in China is not great, though in some sections it is increasing. There is at present everywhere a much greater de

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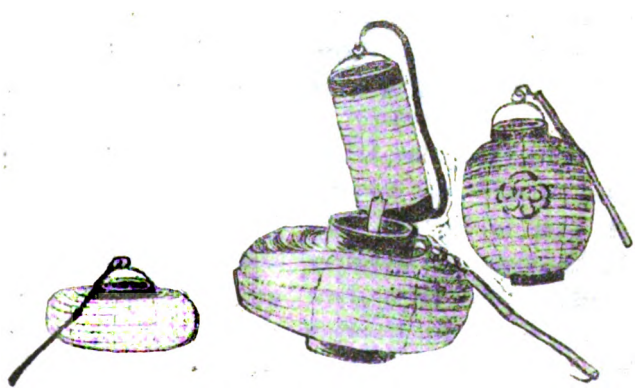
mand for ladies stockings than for any other kind of silk hosiery. The Chinese like white best, and next some light colour. There is a considerable demand among foreigners in India for these goods, and to an increasing extent among upper class natives, though usually the latter complain of the high price. The Indian demand is now supplied nearly altogether from Japan. The demand in the United States seems to be fully met by domestic production, chiefly turned out in Philadelphia. But in Australia and South America the demand for Japanese silk hosiery is fast increasing, though there is plenty of room for growth.

It is satisfactory to note that the demand for Japanese silk hosiery abroad is increasing, and that customers are usually pleased with the results. It is expected by producers that as pre-war conditions are restored and people begin to wear finer clothes the prospects of the trade will be still brighter. It is hoped that as time goes on the quality will improve that no more complaints will be heard as to the uneveness of the silk used, which leads to holes in socks and stockings, and also that they are not in fast colours. Now that the war is over it will be easier to obtain better dyes so that more permanent colours can be used.

With the progress of the industry more careful attention will no doubt be devoted to the selection of silk and the matter of dyes as well as the use of good looms, all of which will result in lessening the cost of production. Owing to the high duty of 50 per cent in the United States it is likely that Japanese goods will make little progress there at present. As America is a country where silk clothing is much used it is unlikely that the demand for raw silk there will lessen; and if so, it may not be possible to introduce Japanese hosiery there though this will be possible of the imports of raw silk to that country decrease.

The following firms are among the leading manufacturers of silk hosiery in Japan:

J. Kamimura, Ryusenji-machi, Shitaya-ku, Tokyo; M. Udagawa, Ura-Sarugakucho, Kanda-ku, Tokyo; Z. Miyakawa, Aoki-machi, Yokohama; J. Sato, Minami-Yoshida-machi, Yokohama; M. Yudzuhara, Negishi-machi, Yokohama; R. Ikehata, Takigashira-machi, Yokohama; H. Ichikawa, Negishi-machi, Yokohama; Y. Ota, Miharu-cho, Yokohama; Mitsuwa Shoten, Honmoku-machi, Yokohama; Sotoda Shoten (Sweaters Only), Fuya-machi, Kyoto; Maruzen Shoten, Higashi-Horikawa, Kita-ku, Osaka.



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DEVELOPMENT OF LIBRARIES

BY K. TANAKA

(The Kyoto Imperial University)

JAPAN has had libraries for many a century. Nara having had one for more than twelve hundred years. Libraries increased greatly during the succeeding years of the Tokugawa régime. One of the most important of these is the Toshogu Library, the volumes that it contained being now in the Library of the Imperial collection. In ancient times the object of a Japanese library was not to keep books for the sake of readers but merely to preserve the books, the name in the vernacular meaning simply bookstorehouse. The first library in Japan was the Imperial Library at Uji-cho, and next came the Sho-to Library established at the beginning of the Meiji era, at the suggestion of the late Yukichi Fukuzawa, founder of the Keiogijuku University. Provided that the establishment of libraries is carried on until now there are in Japan about 1,200, most of which are quite small, with the exception of about a dozen.

It will no doubt be a long time before Japan can boast of such valuable libraries as are to be seen in Europe. The libraries of Europe, however, are very important countries also so that in some of them, e.g. in the Bodleian Library, books for borrowing are to be sent in some days before the book is wanted. The index system adopted is too old-fashioned. The numbers of books in some of these old libraries are so great that it takes many years to index the library properly. In western countries like America the libraries are much better organized and administered, the most progressive system being adopted. In America the card system is especially to be admired as almost perfect. The Japanese libraries being also now organized after the American system and therefore pretty well up to date.

The Japanese library has some difficulties to contend with that are not experienced so much in western countries. One of these is the humidity of the atmosphere which soon destroys the binding of books. The rainy season has an effect on books that no western librarian ever experiences. In foreign lands books can be stored even in cellars without any injury, but in Japan books would soon come to pieces if so treated; while those on the library shelves are usually soon covered with mold in the warm weather. The Japanese library has to be very careful in regard to light and ventilation. In a land where fires are common, too, libraries are always in danger of being burned. One of the best library buildings in Japan is that of the Keiogijuku University, which is divided into ten compartments, each of

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DEVELOPMENT OF LIBRARIES

By K. TANAKA

(THE KEIOGIJUKU UNIVERSITY)

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It will no doubt be a long time before Japan can boast of such vast libraries as are to be seen in Europe. The libraries of Europe however, are very imperfectly catalogued, so that in some of them, especially in Germany, orders for books have to be sent in some days before the book is wanted. The index system adopted is too old fashioned. The numbers of books in some of these old libraries are so great that it takes many years to index the library properly. In new countries like America the libraries are much better organized and adminstered, the most progressive system being adopted. In America the card system is especially to be admired as almost perfect. The Japanese libraries being also new are organized after the American system and therefore pretty well up to date.

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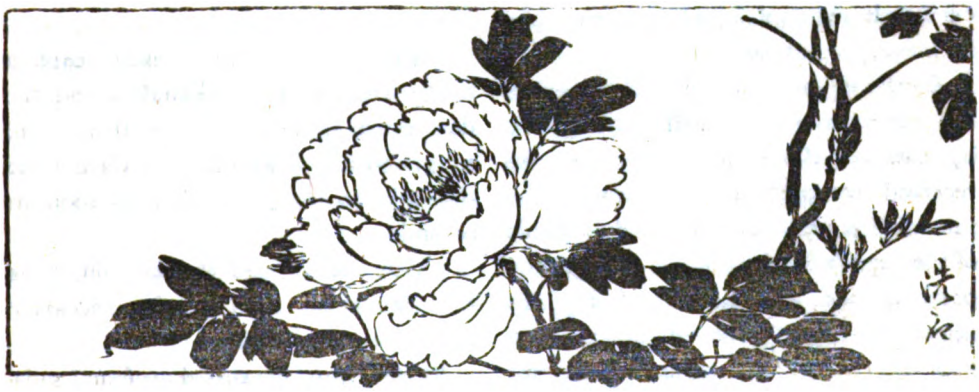
which is fireproof. Even in America there are few libraries better than the Keio, though the Newberry library in Chicago approaches it. Another difficulty in Japan is the handling of Japanese books, which are not so amenable to manipulation as foreign books, being thin and soft, and will not stand on end, while they are much liked by worms. Thus a Japanese library needs light and ventilation to an extent not necessary in other countries.

Though the Japanese are fond of books they have not advanced in appreciation of libraries to the degree seen in western countries. While the Government of Japan has in the past not done much to encourage private schools there is much encouragement given to the establishment of libraries. The Japan Library Association, with Marquis Tokugawa as president, is doing much to familiarize the public mind with the need of such institutions as libraries. Marquis Tokugawa has a fine library of his own. He is also head of the Imperial University Library, an office held for two years by library chiefs in turn. Marquis Tokugawa has done more for the promotion of libraries in Japan than any other person, having given a great deal of money to the cause, as well as presented his mansion to the Library Association for its office. The Association publishes books on the management of libraries, as well as a Library magazine. The country libraries are also supplied with lists of newly published books. The Association has over three hundred members, and holds an annual meeting in Tokyo and the provinces alternately, with branch offices in Kyushu, Yamaguchi and Niigata. In this way the various libraries of the empire are intimately associated; and no doubt as the taste for reading becomes more and more development the growth of libraries will also advance.



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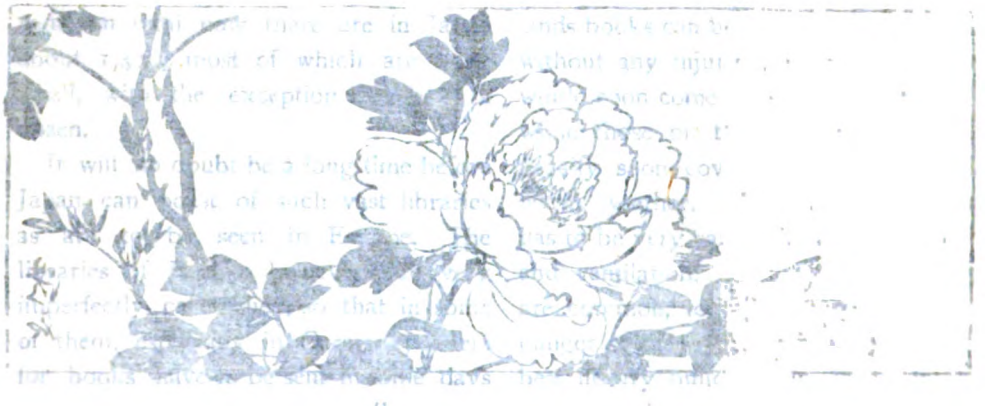
with is fireproof. Even in America there are few libraries better than the P—, though the Newberry library in Chicago approaches it. And of course in Japan the Standing of Japanese books, which are not so unusual to procure nation as foreign books, being thin and soft, and will not stand on end, while they are much liked by worms. Thus a Japanese library needs light and ventilation to an extent not necessary in other countries.

Though the Japanese are fond of books they have not advanced in appreciation of libraries to the degree seen in western countries. While the Government of Japan has in the past done much to encourage private schools there is much encouragement given to the establishment of libraries. The Imperial Library Association, with Marquis Tokugawa as president, is doing much to familiarize the public mind with the need of such institutions as libraries. Many

The Imperial University has a fine library of its own. He is also head of the Imperial University Library, as of course for two years by library clerk [illegible]. Mr. Inouye has done more for the support of libraries in Japan than any other person, having given a great deal of money to the cause, as well as presented his mansion to the Library Association for its offices. The Association publishes books on the management of libraries, as well as a library magazine. The country libraries are also supplied with lists of newly published books. The Association has over [illegible] hundred members, and it has started meetings in Tokyo and the provinces also, as with branch offices in Kyushu, Yamaguchi and Niigata. In this way the position of the couple as [illegible] is raised; and no doubt the taste for reading becomes more and more developed the growth of libraries will also advance.



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TSUSHIMA NO ARANAMI

II.

As time went on the relations between the Japanese and the Russian warships grew rather critical. The Tokugawa government despatched Oguri Kodzukenosuke to Tsushima to try to settle the affair peacefully. The citizens of the island and all the people were most anxious to meet the high commissioner from Yedo, as they knew Oguri had been to America and knew all about foreigners. Thus as Oguri arrived he first went to the Russian warship and asked for a conference with the captain, who received him with every courtesy.

As the shogun's commissioner reached the warship in a small boat accompanied by two or three attendants, he was received by a guard of marines, who presented arms. As he entered the cabin of the captain he looked out through the portholes and saw nothing but gulls skimming over the placid waters. He was then conducted to some cabins, after which the captain of the ship entered the room, accompanied by ten subordinate officers. They all greeted each other politely.

"I greatly regret to hear that your ship suffered injury and had to put into our harbour for repairs," said Oguri; "but I presume that by this time you have almost finished what you wanted to do."

The captain replied that the repairs were still going on but that he hoped to complete them soon. As he spoke he carefully scrutinized the high commissioner.

Then Oguri told the Russian captain of the anxiety of the islanders and the dangerous agitation among them, and suggested that it would be advisable for the ship to weigh anchor as soon as possible.

"Very well," said the captain, "we will depart as soon as the necessary repair are completed."

At this Oguri expressed profound satisfaction. Then the Russian officer informed Oguri that he desired, to see lord

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TSUSHIMA NO ARANAMI

By ONZAN

III.

AS time went on the relations between the islands and the Russian warship grew rather critical. The Tokugawa government despatched Oguri Kodzukenosukë to Tsushima to try to settle the affair peaceably. The daimyo of the island and all the people were most anxious to meet the high commissioner from the shogun, as they knew Oguri had been to America and knew all about foreigners. But as Oguri arrived he first went to the Russian warship and asked for a conference with the captain, who received him with every courtesy.

As the shogun's commissioner reached the warship in a small boat accompanied by two or three attendants, he was received by a guard of marines, who presented arms. As he entered the cabin of the captain he looked out through the porthole and saw nothing but gulls skimming over the placid waters. He was first treated to some coffee, after which the captain of the ship entered the room, accompanied by ten subordinate officers. They all greeted each other politely.

"I greatly regret to hear that your ship suffered injury and had to put into our harbour for repairs," said Oguri; "but I presume that by this time you have almost finished what you wanted to do."

The captain replied that the repairs were still going on but that he hoped to complete them soon. As he spoke he carefully scrutinized the high commissioner.

Then Oguri told the Russian captain of the anxiety of the islanders and the dangerous agitation among them, and suggested that it would be advisable for the ship to weight anchor as soon as possible.

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Munë, the daimyo of the island, to thank him for courtesies extended during their sojourn in the place, as well as to ask him certain important questions.

Oguri replied that it was very kind of the captain to desire to offer thanks but it really was not necessary and therefore not to trouble about it, suggesting that it would be more appropriate to express thanks to the central government and that he would be glad to convey the thanks himself.

With this idea the Russian captain did not agree. He insisted that it was necessary that he should see lord Munë, and intimated that he had the promise of the islanders that he should meet the daimyo after one hundred days, which expired on the 11th. He must see the daimyo by all means. He said he could only regard the agreement as false if they refused to keep it, and wanted to know if the Japanese were liars. If the agreement was not fulfilled compensation would be required.

The attitude of the Russian captain was regarded by Oguri as a threat and the action of the foreigners now seemed to menace the situation. Oguri felt himself in a fix. He thought that if he refused the request to see lord Munë the foreigners would at once land an expedition and the result might be a big fight. He decided, therefore, that the way of least resistance was to agree to the request. At the same time he thought if he warned the lord and the islanders to maintain a peaceful attitude all might come out right. So Oguri promised to arrange an interview between the captain and the daimyo; and then he left the ship.

Oguri met the daimyo and his principal retainers at an inn in the town, and gave the details of his interview with the Russians. He warned the daimyo against permitting any row or demonstration on his part saying that although the foreigners were rude and perhaps unreasonable it was better to avoid a clash at all costs, as it might lead to war between Japan and Russia. Probably the daimyo and his men were not aware of the power of a foreign country like Russia and they had better not endanger their own country by starting trouble. Then he told them somewhat of his own experiences abroad and astounded them with tales of foreign prowess. If they felt insulted and desired revenge it were better to await a more convenient season than the present.

The daimyo and his men were too indignant and insulted, however, to give Oguri's advice the attention it deserved. They were extremely disappointed at the result of Oguri's interview with the Russians, and evidently thought that a man of Oguri's position ought to have had more influence. They now affirmed that the daimyo was determined not to see the Russian and that it was mistake to have consented to such an interview, finally suggesting that it might have better not to take the trouble to come from Yedo.

Oguri thereupon retired to his own room in the inn, regretting that the daimyo and the people were too excited to listen to reason. He thought they were preferring small questions to great ones, and putting their own feelings before the interests of their country. He did not desire to allow anything that would endanger a fight with Russian; for he thought once Japan began to fight with foreigners there would be no end to it, as so many foreign countries seemed interested in Japan. If Russia secured rights by force all the other countries would be

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[illegible] to [illegible]. He was re- [illegible] [illegible] to [illegible] [illegible] [illegible]

wanting to do the same. He was resolved, therefore, to take every precaution to avert disagreement. To do this he might have to sacrifice his own life, but this was something for which every patriot must always be prepared.

The high commissoner of the shogun determined that the best way to begin his negotiations for peace was to assume a bold and dignified attitude toward the Russians, ready to die if need be. He would deal with the Russians, and if the islanders were not content thus to leave it to him they would suffer condign punishment from the central government. He, therefore, prepared to issue his commands and to demand obedience in the name of the shogun.

Some of the retainers, on hearing Oguri's determination, said that the only way to do was to kill Oguri before attacking the Russians. When he heard this he showed no fear, but cooly replied that they were too provincial to see the most important bearings of the case, and knew nothing of the outside world.

Oguri again paid a visit to the warship and saw her captain. This time he assumed the noble bearing of a Japanese samurai and deeply impressed the Russian officers with his fearless spirit. But the Russian was not to be thus discouraged; and he assured Oguri that he would land forces on the 25th of the month, and no postponement would be allowed.

"Your assertion that nothing will prevent you from seeing the daimyo is quite unreasonable," said Oguri, "for if he should be very ill or should die, you could not carry on your design."

But the Russian asserted that nothing on earth could prevent his carrying out what he threatened.

At this Oguri's face became crimson with indignation.

"Silence!" he demanded in cool voice, as he arose and started at the Russian captain with piercing eyes. The company started in alarm. "Have you come to my country to pick a quarrel?" demanded Oguri.

"No, by no means!" affirmed the Russian.

"Do you not think it rude if not unreasonable for a visitor to insist on his own convenience without the least consideration for his host?"

"But you agreed to let me meet the daimyo on the 25th," said the Russian in great excitement. Oguri stood up to him and fixed him in the countenance with his penetrating eyes.

"Yes, I admit that!" he said calmly "but may not a promise be changed by unavoidable circumstances?"

With this Russian did not agree. He affirmed that Oguri would be obliged to keep his promise for the interview. Then the captain asked once more in a very demanding manner, whether he could or could not see the daimyo on the 25th.

"Yes, you may, if the lord can make it convenient on that date," said Oguri.

"Your attitude is quite absurd," declared the Russian captain. "Do you not see this great warship? Do you not see her guns? Don't you see what return you may expect for any violation of your promise?"

At this the Russia stood up to Oguri as if he might attack him, but Oguri remained undaunted and unmoved.

"Very well," said Oguri. "If you want to fire your guns at me, it is all right. I am only the high commissioner of the shogun, entrusted by him with

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these negotiations. If it satisfies you to kill me, by all means do so. I have taken upon myself the responsibility for these negotiations with you and I shall take upon myself the responsibility for breaking the promise of the interview. Visit your punishment on me!"

As he finished Oguri struck his breast with his fist. The Russian and his subordinates stood in speechless astonishment. Oguri broke the awkward silence:

"You have your guns but I have my sword!"

At this he laid his hand on the hilt of his sword, and continued:

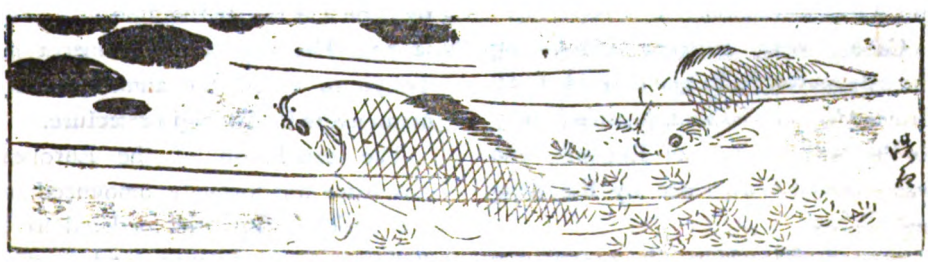
"If you insist on meeting the daimyo, lord Munë, on the 25th, this sword, the soul of a Japanese samurai, will not grant it; but if you wish to see the daimyo at his own convenience, I will arrange it for you."

Upon this he withdrew and left the ship. His bold spirit greatly impressed all who wtinessed it, both Russians and Japanese. No one could guess exactly why he refused to let the Russian see the daimyo on the 25th. On his return to the inn Oguri set about preparing to return to Yedo. A senior retainer of lord Munë came to see him off. To this retainer he intimated that he had seen the Russian captain and had cancelled the appointment to interview the daimyo. He went on and said that he would not be responsible for what happened after he left Tsushima. But he warned the man to impress on the daimyo and the islanders that the nation must not be endangered to gratify their petty resentment against a foreigner.

"You islanders here may consider it a great honour to die in battle," said Oguri, "but when your death in battle endangers the empire, what of it? There is nothing more to be said!"

When the daimyo and his retainers received this message they were much impressed by it, and resolved to maintain a calmer temper. On the other hand, after the indignant and insulted Oguri left the ship the Russians began to realize the gravity of the situation, and when it became known that Oguri had left for Yedo, the alarm grew more profound. Finally the daimyo agreed to meet the Russian captain on the 26th and at the interview the affair was amicably settled and they parted in peace. Thus Oguri's diplomacy was entirely successful. His was a samurai victory: to conquer without blood.

It is unpleasant to have to relate that this great diplomat and patriot suffered execution afterwards in his old days at the hands of the imperailists for his devotion to the shogun in resisting the overthrow of the *bakufu*. He was beheaded on the 6th of April, 1868.



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the respectful one. If it satisfies you to kill me, by all means do so. I leave it entirely upon your responsibility. For the present I am busy upon the translation of the Japanese poem."

As he finished he turned his back upon his foe. The Russian stood in speechless astonishment, gazing in the outward silence.

"You have your life, but I have my sword!"

At this he laid his hand on the hilt of his sword and continued:

"If you insist on executing the sentence, I will do it; but if you wish to see the drama at his own residence, I will escort you there."

Upon this he withdrew and left the ship. His lordship quickly inquired and was informed by both Russians and Japanese. No one could guess exactly who he refused to let the Russian see the drama on the ship. On his return to the inn Count sat about preparing to return to Yedo. A messenger at first of Lord Mine came to see him off. To this messenger he intimated that he would see the Russian captain and had council with the officials regarding the proposal of the latter. The messenger returned with the following answer:

"Let your proposal be carried out."

As he finished [illegible] with his [illegible] his fist. The Russian [illegible] stood in speechless astonishment, gazing in the outward silence:

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MONTHLY RECORD OF EVENTS

[illegible] to Nov. [illegible]

Oct. 29.—The Queen received an audience [illegible] was presented by Japanese [illegible] to the Imperial Japanese [illegible].

H. E. the Austrian Ambassador, Richard Metternich, called on the Minister of Foreign Affairs and had an important conference.

The war-ship presented to the Japanese Embassy by the Italian Government arrived in Japan.

Oct. 30.—To replace the late Sir H. W. Dyson and Sir Julius Vogel as Japanese Commissioners to the Japan-Australian Exhibition, Mr. Hugh Fraser and Mr. Joseph Hall were appointed.

Oct. 31.—The Government received Mr. O. Hayashi, M. Inoue to Berlin, and appointed Mr. T. Ochiai to read as the Imperial Messenger to receive Inoue's Order to be in place.

Dr. Nelson (Chief Director of the Commercial and Industrial Bureau in the Department of Agriculture and Commerce), resigned and Mr. Ozawa (Director of the Forestry Bureau), was appointed to succeed him.

Orders were received announcing the arrival in England of H. I. H. Prince Hisahito, Imperial Envoy to the Royal Court of England, who was received in audience by the King and Queen.

Mrs. K. Mie, Japan who contributed [illegible] towards the construction of a church and in the rural school, was decorated with the Sixth Order of the Crown.

Rear-Admiral I. Ijuin, Commander of the Togiyama garrison, was appointed Military Attaché at the Japanese Embassy in Washington.

Nov. 2.—Mrs. Caroline Dunn, one of the pioneer of Christianity at Yokohama, was welcomed to Tokyo as a representative of American women missionaries.

Nov. 5.—Count Hijikata, one of the Imperial Household Department, passed away at the age of 83.

The Tokio Imperial University, one of the leading of Japan, was formally inaugurated at Nagoya Literature.

Nov. 10.—Mr. [illegible], a director of the Imperial and Naval Council, was appointed Minister Plenipotentiary to Austria-Hungary.

Nov. 12.—An Imperial Rescript was issued summoning the Imperial Diet to meet on December the 25th.

Nov. 13.—His Majesty the Emperor left Tokyo to attend the annual military manœuvres in Tochigi prefecture.

The conclusion of the European Armistice was formally announced and the national flag was ordered to be flown over all residences for two days.

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MONTHLY RECORD OF EVENTS

(OCT. 25 to NOV. 25)

Oct. 25.—The Government issued an emergency Imperial Ordinance suspending import duty on rice to prevent contiuned inflation of price.

H. E. the American Ambassador, Roland Morris, called on the Minister of Foreign Affairs and held an important conference.

The war tank presented to the Japanese army by the British Govern. ment arrived in Japan.

Oct. 26.—To replace the late Mr. H. W. Denison and the Late Baron Motono as Japan's representatives on the Hague Tribunal, Baron Dr. Hodzumi and Dr. M. Tomii were appointed.

Oct. 29.—The Government recalled Mr. G. Hayashi, Minister to Pekin, and appointed Mr. T. Obata, head of the Political Affairs Bureau in the Foreign Office, to take his place.

Dr. Minoru Oka, director of the Commercial and Industrial Bureau in the Department of Agriculture and Commerce, resigned and Mr. E. Okamoto, director of the Forestry Bureau, was appointed to succeed him.

Cables were received announcing the safe arrival in England of H. I. H. Prince Higashi-Fushimi, Japan's Envoy to the Royal Court of England, who was received in audience by the King and Queen.

Mrs. K. Mineshima who contributed 500,000 *yen* towards the construction of a chemical industrial school, was decorated with the Sixth Order of the Crown.

Major-General Inoue, Commander of the Tsingtau garrison, was appointed Military Attaché at the Japanese Embassy in Washington.

Nov. 3.— Miss Caroline Furness, emeritus professor of Astronomy at Vassar College, was welcomed to Tokyo as a representative of American women war workers.

Nov. 5.—Count Hijikata, one of the heroes of the Meiji period, passed away at the age of eighty-six.

Mr. T. Shimamura, one of the leading playwrights of Japan, and formerly professor of Dramatic Literature at Waseda University,died.

Nov. 9.—Mr. H. Motoda, a director of the Seiyukai, and Viscount Terauchi, were appointed members of the Diplomatic Advisory Council.

Nov. 12.—An Imperial Rescript was issued summoning the Imperial Diet to meet on December the 25th.

Nov. 13.—His Majesty the Emperor left Tokyo to attend the annual military manœuvers in Tochigi prefecture.

The conclusion of the European Armistice was formally announced and the national flag was ordered to be flown over all residences for two days.

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Unofficial celebrations in honour of the return of peace were held at various places. The Tokyo Municipal Council met and decided on a formal celebration of peace at Hibiya park on the 21st.

Nov. 15.—The students of Keio University held a lantern procession in Tokyo, some 3,000 attending.

Cables were received announcing that H. I. H. Prince Higashi-Fushimi had proceeded to France and Italy where great welcome was accorded to so distinguished a representative of the most distant of the Allies.

Nov. 16.—The students of Waseda University held a special meeting in celebration of the return of peace, when Marquis Okuma delivered a characteristic oration.

Various schools and associations engaged daily in lantern processions in honour of peace.

Nov. 18.—On concluding the annual military manœuvers His Majesty the Emperor conferred 129 decorations on living and departed heroes, among the latter being included Ota Dokan, founder of Yedo castle, and Daté Masamuné, the famous daimyo of Sendai in ancient times, who despatched the first Japanese embassy to Rome in the 16th century.

Captains Tobimatsu and Takahashi were killed while flying, by of the collapse of their aeroplane.

Nov. 19.—The naval and military officers to attend the Peace Conference were chosen.

His Majesty returned to the capital from the annual military manœuvers.

Nov. 20.—Count Yanagisawa was appointed on the Tokyo Municipal Assembly in place of Mr. B. Nakano, deceased.

His Majesty the Emperor went to view the chrysanthemums at the Akasaka Palace gardens.

The Fine Arts Exhibition of the Department of Education closed, having been visited by 258,346 persons, or 15,000 more than last year.

Nov. 21.—The citizens of Tokyo formally celebrated the European Armistice, when 2,500 distinguished guests were invited to meet the city and government officials at Hibiya park and more than a million people turned out to witness the proceedings and the parade. The Mayor of Tokyo and the Premier read addresses and response was made dy the British Ambassador in the name of the foreign representatives. Decorated cars, floats and other forms of demonstration were seen moving about the capital all day. At night a monster lantern procession of more than 100,000 perons marched through the main thoroughfares and visited the Imperial Palace grounds, where the procession was viewed by Their Majesties.

Nov. 24.—Viscount Chinda, Japanese Ambassador in London, and Mr. K. Matsui, Japanese Ambassador in Paris, were appointed to represent Japan at the Peace Conference. At a later date it was decided to name Marquis Saionji as Japan's chief plenipotentiary at the Peace Conference.

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Nov. 16.—The students of Waseda University held a special meeting in celebration of the return of peace, when Prof. Okuma delivered a congratulatory address.

Visits to schools and assemblies continued to be held in different prefectures in honour of peace.

Nov. 18.—Count Okuma, the premier, and members of His Majesty the Emperor's household (22) decorations on foreigners and deserving among the latter being included Drs. Dixon, founder of Yado castle, and Davis Missionary, the famous climber of Fuji in ancient times, who departed in the 17th century.

Count Inouye and Prince Ichijo were killed while flying, by one of the propellers of their aeroplane.

Nov. 19.—The naval and military officers to attend the Peace Conference were chosen.

His Majesty returned to the capital from his imperial mill by motor cars.

Nov. 20.—Prince Kan-in was appointed on the Privy Council, Admiralty in place of Rear-Admiral Kenosuke.

His Majesty the Emperor went to visit the commemorative trees at the Akasaka Palace garden.

The Fine Arts Exhibition of the Department of Education closed, having been visited by 324,322 persons, or 15,000 more than last year.

Nov. 21.—Line of Emperor Jimmu, by ordonnance the Emperor, an Imperial, when 2,500 distinguished guests were invited to meet the officials and Government officials at Hibiya park and more than a million people turned out to witness the procession. The Emperor and the Empress road Takeo to Tokyo and the latter was made by the Tenth Annual in state carriage of the Imperial Empress. Thousands of carriages, floats and other forms of conveyance were seen moving about the capital all day. At night a monster lantern procession of more than 100,000 persons paraded through the main thoroughfares and visited the Imperial Palace grounds, where the procession was viewed by

Their Majesties.

Nov. 23.—Viscount Chinda, Japanese Ambassador in London, and Mr. K. Matsui, Japanese Ambassador in Paris, were appointed to represent Japan at the Peace Conference. A red letter date it was decided to name Prince Shinobi as Japan's chief plenipotentiary at the Peace Conference.

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CURRENT JAPANESE THOUGHT

BY PAUL INTERNATIONAL

Now that the war is over [illegible] to say except that [illegible] the rest of [illegible] is only [illegible] pedestal [illegible] cities [illegible] and [illegible] found in [illegible] the [illegible] [illegible] [illegible] their [illegible] [illegible] by [illegible] [illegible] [illegible]

CURRENT JAPANESE THOUGHT

By Dr. J. INGRAM BRYAN

Peace

Now that the war is over and the awful bloodshed ended what is there to say except that Japan unites with the rest of mankind in welcoming the return of peace? It is a pity that the war should have happened and that such apalling destruction of life and property had to go on so long before the scourge could be stayed. But the world should be glad that there were found in it sufficient men and women of the right stuff to give their lives that mankind might be saved from the doom that militarism threatened. This universal spirit of vicarious sacrifice could hardly have been possible in a world without that religion which the Church, that some suppose to have failed, had been instilling into the mind of the nations for centuries. The conclusion of this war is the triumph of spirituality over materialism! Our one mistake was in allowing the war to take place at all. Had we been as earnest and assiduous in precaution and prevention as we were in prosecution of the war no doubt Germay would have been precluded twenty years ago from thinking she could thus attack humanity with impunity. The danger now is that in our hour of triumph we may be lacking in sufficient humility to profit by our suceesses and learn the lessons of the war, as was Germany after the triumph of 1871.

Religion Versus Materialism

The *Chugai Shogyo* regards the result of the Allied victory as a triumph of spiritual character over mere materialism. The civilization of Germany was founded on material science, says the *Chugai*, and this scientific progress gave birth to the doctrine of Might, which finally developed into the Kaiser's ambition for world-conquest. Power is something not to be despised, of course; but this war shows that Might has to reckon with something superior to it, the Spirit that decides the fate of humanity! In the universe there exists the Spirit that gives birth to beauty, justice, truth All the noblest sentiments of humanity, such as love, sacrifice, honour, sympathy, come from this divine Spirit. A doctrine of Might that ignores this Spirit is but a superstition. Until a few months ago the doctrine of Might appeared to be victorious over the Gospel of love and righteousness, and mankind feared that after all there might be no God. But the victory of the Allies proves that Right is still Might and God still reigns. The world now awaits the Allies method of settling the problems of peace. The *Chugai*, which, it is well to remember, is a commerical organ, hopes that the Allies will display the same spirit of cooperation and justice in establishing peace among races and nations as they did in saving the world from militarism.

The Peace Conference

Dr. Terao, known as one of the most famous jingo professors of Japan, is pessimistic as to the rights and interests that Japan is likely to secure at the coming peace conference. Though the Allies may not be entirely blind to the services Japan has rendered in the war, these services will not be regarded as extensive enough to give Japan much voice in the deliberations of the Conference. Japan's only hope of retaining the South Sea Islands is to advance no military reasons for desiring to hold them. As to Tsingtau Japan should propose that China consent to make it an open

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port. The most difficult problem will be in regard to differences between Japan and America in respect of China and Siberia. America has long regarded Japan as an obstacle to her progress in China; but it is vital that China should follow the guidance of Japan. Owing to American investments in China Japan is greatly handicapped in her endeavors to guide China aright. If America secures railway rights in Siberia all military and economic rights in that region, as a matter of course, will pass into her hands, a situation that would put Japan in jeopardy.

Japan's Share

In an interesting article in the Osaka *Asahi* from the pen of Professor Senga, of the Department of International Law in the Kyoto Imperial University, it is contended that even after the war necessity will be found to leave Germany one of the dominant powers of Europe in order to preserve the balance of power, though undoubtedly she will lose much of her former prestige. With regard to Siberia, the South Islands and Tsingtau Japan has rights that she must insist on, while harboring no territorial ambitions. If Great Britain will not give up the colonies she has taken from Germany in the Pacific, it is not to be expected that Japan will do so. As to the disposition of Tsingtau Japan has already said that it will be restored to China, though Japan may hold it until the arrival of a convenient time for its restoration. To Japan the most important of all questions relates to the results of the war in Siberia. Unbridled competition between Japan and America in that region must by all means be prevented. Perhaps the surest step toward this end is to have Russia herself undertake the development of the vast resouces of the country, leaving no room for the ascendancy of any other power.

America Saves The Situation

In the opinion of the *Yamato* America's entry into the war at the vital moment when Russia had collapsed saved the situation for the Allies; and this, the paper thinks is the reason why the Germans appealed to President Wilson to have mercy on them in their discomfiture, thus forcing America to take the lead in Allied diplomatic affairs. The most important question now arising out of the war, thinks the *Yamato*, is as to what America expects to get as a reward for her services. Great Britain, France and Italy will attain their main objectives in regard to colonies and boundaries; but what is America to get? Is the United States to have no prize of war at all? In all the speeches of President Wilson there is no trace of a desire for any territorial reward. Some aver that America wants control of the Trans-Siberia railway to carry out an ambition to connect the three continents by way of Alaska; but no one believes that she will propose this as one of the terms of peace. Perhaps the greatest satisfaction that America can get out of her efforts in this war is the orgainization of a League of Nations, of which proposal President Wilson has become an active exponent. This idea first put forward by the American President, has met with remarkable unanimity among the Allied peoples. If the idea be realized as a result of the great conflict the *Yomato* concludes that America's participation in the war may be recorded as one of the greatest events of history.

League of Nations

The *Kokumin* insists that Japan shall take an active part in the formation of such a League of Nations as the Allies propose, so as to curb the injustice of selfish nations after the war. President Wilson, says the *Kokumin*, requested the Japanese Government to state its ideas as to the proposed League of Nations; and the paper is doubtful whether a very definite answer has been given to Washington. If the main idea of the League of Nations is to realize permanent peace for mankind it is something that should meet with a universal response. Of all wars of the past none has brought more misery upon the world than this one, and a repetition of it must by all means be averted. Both the victorious and the vanquished have alike suffered the most unspeakable horrors from the war; and a League of Nations should, therefore, be an inevitable outcome of the struggle. No nation on earth should oppose the

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proposal, and Japan should be one of the leaders in welcoming it, and this as much for the sake of Asia as for her own sake. For the successful working of a League of Nations, however, all race prejudice must be banished and all received on even terms. A League of Nations that did not guarantee equal opportunity and equal treatment for all races and nationalities would be impossible of permanence. The first step toward sincerity in this direction is to abolish all laws and regulations discriminating against other than the white races. Another question relates to restriction of armaments. Can England and Japan afford to weaken their present armamental defences? No doubt it would be a good thing if national resources could be directed into commercial and industrial as well as educational channels instead of being consumed in armaments; but this war has shown the evil of unpreparedness. On the other hand America has shown that advancement in industrial capacity is even more important than military preparedness. Therefore after the war Japan should give more attention to industrial development than to armaments, in which case she will be more ready to welcome a League of Nations.

The Imperial Envoy to England

The warmth of Royal welcome with which H. I. H. Prince Higashi-Fushimi was received in England will no doubt do much toward cementing the relations of the two great island empires, as well as improve international relations generally. The Imperial Prince was despatched by the Emperor of Japan on a mission to return the courtesy of the visit of Prince Arthur of Connaught to Japan, and to present to King George the regalia pertaining to a Field Marshal of the Japanese Army. The Japanese public knew nothing of the departure of the Prince for Europe until his safe arrival in London was announced. Happily his visit coincided with the victory of the Allies and the return of peace. The accounts of the various functions with which the Prince was entertained both in England and on the Continent were received in Japan with great satisfaction. This was not the first visit of Prince Higashi-Fushimi to England, of course, as he, together with his Imperial consort, was the Imperial Envoy attending the Coronation of King George.

Japan On Fête

The return of Peace was celebrated in Tokyo on the 21st of November with unprecedented demonstration. The Japanese are naturally an undemonstrative people when pleased, though rather noisy when displeased; so that the fête in celebration of Peace must be regarded as a most unusual display of enthusiasm. Flower-cars and decorated autmobiles paraded the streets all day, while flags of the Allies floated gaily over the shops and offices; and a mass meeting of citizens representing the largest crowd ever seen at one place in Tokyo assembled at and around Hibiya Park to hear addresses of felicitation from the Mayor of the city and the Premier of the Empire to which the British Ambassador responded in the name of the Allied embassies and legations. At night the demonstrations took on a still more memorable form, when more than 10,000 perons formed a great lantern procession over five miles long which marched through the main thoroughfares after visiting the Imperial Palace and the embassies and legations of the Allies. The most remarkable feature of this procession, which took over two hours to march past, was the fact that it elicited from the imperial authorities the democratic concession of being permitted to enter the Sakashita gate of the Imperial Palace grounds and to pass out through the Inui gate, a favour never granted before to any procession. As the vast array of lanterns passed through this part of the palace grounds it was viewed by Their Majesties, the Emperor and Empress.

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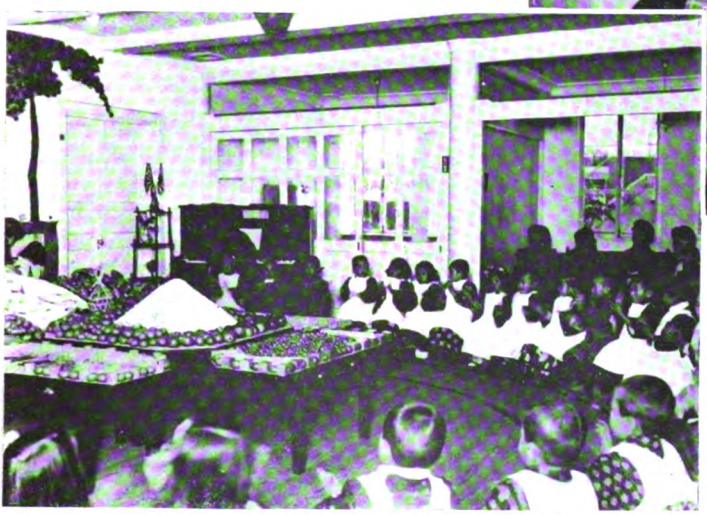

BANQUET OF THE INDO-JAPANESE ASSOCIATION
MOTHER OF RUSSIAN REVOLUTION REACHES TOKYO
MR. OBATA, NEW JAPANESE MINISTER TO PEKIN
THANKSGIVING DAY AT JAPANESE CHURCH, REINANZAKA, TOKYO

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TOKYO CELEBRATES VICTORY OF THE ALLIES AND THE RETURN OF PEACE, THE

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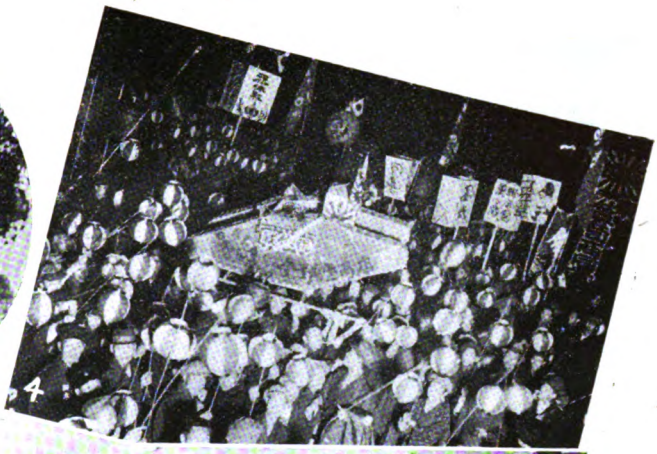

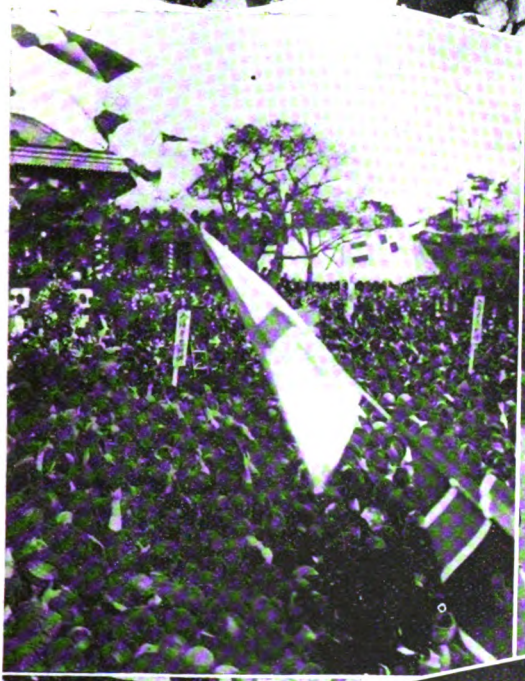

BRITISH AMBASSADOR AND THE MAYOR OF TOKYO AT THE TOP OF THE PICTURE

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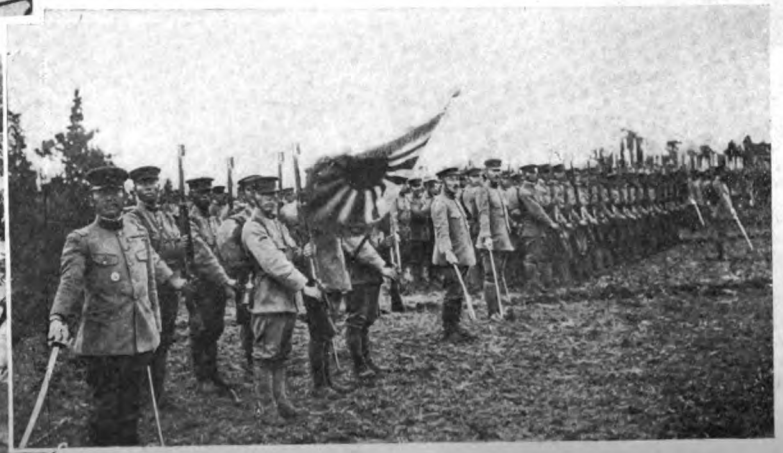

ANNUAL MILITARY MANOEUVERS, HIS IMPERIAL MAJESTY, THE EMPEROR IN THE CARRIAGE

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